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THE QUARTERLY

JOURNAL OF PROPHECY.

"NOT THE WISDOM OF THIS WORLD."—1 COR. II. 6.

SCIANT IGITUR, QUI PROPHETAS NON INTELLIGUNT, NEC SCIRE DESIDERANT,
ASSERENTES SE TANTUM EVANGELIO ESSE CONTENTOS,
CHRISTI NESCIRE MYSTERIUM.

JEROME IN EP. AD EPH.

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THE QUARTERLY

JOURNAL OF PROPHECY.

JANUARY 1867.

Art. I.—WHY THE JEWS EXPECT TO RETURN TO PALESTINE.

The current of public opinion appears to be setting towards Palestine in the present day, with almost the same unanimity as during the Crusades. Again its holy places are visited, its sacred dust traversed by royal feet. Again crowned heads and mitred ecclesiastics are banded together in its behalf. Again military engineers are engaged about the foundations of Jerusalem—happily not for the purpose of siege and material possession, but to minister to the well-being of its inhabitants, and rescue from the debris of ages a knowledge of the sites of the ancient city, and any records they contain of interest to the Christian and the antiquary. And while the Christian press, in almost every form, is calling attention to these things, the Jewish press teems with letters respecting the sad condition of the Jews of Palestine, and suggestions for their amelioration. Amongst these suggestions is one which has been frequently, of late, discussed by the most influential members of their community—the desirability of colonising Canaan by a large body of their people, and through its cultivation, on a large scale, providing employment for the dependent and degraded Jewish inhabitants who are now supported by contributions from Europe. At such a time the question naturally arises, "On what foundation does their world-wide expectation of the restoration of

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the land to their people, and their future re-establishment as a nation in Palestine, rest?"—an expectation which no amount of suffering, no lapse of time, no extent of dispersion, has ever been able to efface from the national faith. A national tradition so long, tenaciously, and universally held in itself demands a candid consideration; and the past history of the people forbids us lightly to dismiss the idea, either on the grounds of present appearances, or as being unexampled in the history of other nations, however strange or improbable the fulfilment of the expectation may appear.

Much has been written by Christian authors, both in support of, and opposition to, this hope of the scattered descendants of Abraham. The question itself is emphatically a scriptural one; and it is proposed, within the limits of a short article, to place before our readers a few of the arguments by which this view is supported.

1. It is urged that the original covenant with Abraham necessitates a future restoration of his descendants to the land then given to him by the Almighty; and it is not easy to gainsay this argument, without at the same time throwing discredit on the fundamental doctrine of Christianity; for St Paul, in guarding the Galatian Christians from the danger in which Judaising teachers had placed them, to preserve them from the misinterpretation of the Mosaic covenant, reminds them, (Gal. iii. 15-18,) of the unalterable nature of a *human covenant*, and *a fortiori* of one that is *divine*. He then reminds them that the covenant with Abraham was established four hundred and thirty years before the law was given, and argues that none of its conditions can affect the original covenant with Abraham. True, the apostle used this argument in reference to the spiritual part of this covenant; but if it applies to one part, it applies to all; if it establishes the Christian's faith and hope in Christ, it establishes also the Jew's faith and hope of a restoration to Palestine. The words used to Abraham are, (Gen. xvii. 7, 8:) "I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, *all the land of Canaan, for an everlasting possession; and I will be their God.*" It is indeed urged that the past history of the children of Israel proves that this cannot be understood literally—that the word translated *everlasting* is not absolute, but denotes "duration, past or future, the extent of which is either unknown, unlimited, or indefinite, being limited by the necessity of the case or the context." But

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though this is the case, the word "*generations*" *is* absolute, and gives an absolute force to everlasting, so long as the generations of Abraham are perpetuated; and that will be, we are told, as long as the present economy of nature lasts. "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is His name: *if those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever*," (Jer. xxxi. 35, 36; see also Is. liv. 9, 10.) Still, it is urged, this does not affect the question of their restoration as a nation—they may continue a separate people amongst the nations as at present; and the fact of their long banishment from Palestine proves that the land cannot have been given to the family in their generations. But to this it is replied, the fact that the land is *entailed* on the family does not necessarily secure the enjoyment of it to each generation, that continually cases are occurring amongst ourselves, when the present proprietor of an entailed estate does not enjoy its income, in consequence of previous extravagance, but that this does not militate against *the entail itself, which still secures the property to the family*, and that the history of those who left Egypt and died in the wilderness, of whom God said, "And your children shall wander in the wilderness forty years, ... until your carcases be wasted in the wilderness; *and ye shall know my breach of promise*," (Num. xiv. 33, 34,) is but a type of what is now taking place.

2. But it is maintained that this view of the Abrahamic covenant is confirmed by a very numerous series of prophecies, extending from the time of Moses until the canon of the Holy Scriptures was complete; that these prophecies must be either literally understood of the children of Israel, or, figuratively, of Christians, whose faith renders them children of Abraham, the father of the faithful. And it is argued that those who adopt the latter mode of interpretation, virtually concede the former by the inconsistency of their own expositions, for they admit the literal application of those parts which have been already fulfilled, and only adopt the symbolical interpretation of those parts which are yet unaccomplished.

The manner in which this school of commentators treat the third and fourth chapters of Micah, serves as a good example of this inconsistency. All admit that "the heads of the house of Jacob," "the princes of the house of Israel," "The false prophets that caused them to err," "Zion ploughed as a field," "Jerusalem become heaps," "the mountain of the house," of

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the third chapter, (ver. 1, 9, 5, 12,) are *literal,* and history is faithfully quoted in support of this view,—but when, in the fourth chapter, which is a continuation of the same prophecy, the very same words are used, they are explained in a different sense. "Zion" and "Jerusalem" become the Church, "the mountain of the house," "the house of the God of Jacob," become God's spiritual temple, and all the blessings promised in the same words as the denunciations are applied, not to the Jews, but to the Christian Church—although it is manifest they have not as yet been fulfilled, either to Jew or Christian.

It is indeed admitted by those who adopt this figurative mode of interpretation, that there are many prophecies which clearly relate to an actual restoration of captive Israelites to Canaan. But it is maintained that these were fulfilled at the close of the Babylonish captivity. To this it is replied, that restoration was only partial, the captivity itself was confined to the combined houses of Judah and Benjamin; that the prophecy of this captivity and restoration was limited to the kingdom of Judah, (Jer. xxv. 1 with 11, xxix., 9, 10;) that it was so understood by Daniel, ix. 2; that the historians of its accomplishment, Ezra and Nehemiah, expressly limit it to this branch of the family; for the leaders whom God raised up to build the house of the Lord which is in Jerusalem are "chief of the fathers of Judah and Benjamin," (Ezra i. 5; Neh. xi. 3.) The vessels restored are those which Nebuchadnezzer had brought forth out of Jerusalem, (Ezra i. 7.) The adversaries who opposed their work are "adversaries of Judah and Benjamin," (Ezra iv. 1.) The sinners who had unlawfully yoked themselves with strange wives are "men of Judah and Benjamin," (Ezra x. 9.) Moreover, the prophet Zechariah, who took part in this restoration, writing in Jerusalem after its accomplishment, not only speaks of it as yet foretold by Jeremiah, but also speaks of a future restoration, in which the house of Judah and the house of Israel, (viii. 13,) "Judah and Ephraim," (ix. 13,) "the house of Judah and the house of Joseph, (x. 6,) shall be "strengthened," "saved," "made a blessing," at a time when "many nations shall be joined to the Lord," (ii. 11), and under the rule of "the Branch," "the Priest upon his throne," in whom many of the Jewish and all Christian writers recognise the Messiah.

Now, if we compare this interpretation with other prophecies, avowedly relating to *a* restoration of the Jewish people to Canaan, it must be admitted that a very strong case is made in support of the Jewish view. Let us take a portion of the pro-

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phecy of Ezekiel as an illustration. The 36th and 37th chapters of his prophecy were written about twelve months after the final deportation of the Jewish people to Babylon under Nebuchadnezzar. At that time both the families of Israel were in exile, the whole land of Canaan was desolate. And in the 36th chapter (vers. 1, 4, 17, 10, and 11), the whole land of Israel and the whole family of Israel are expressly addressed. And in the 37th chapter, the vision of the dry bones is declared to represent "the whole house of Israel," defined as "Judah, and the children of Israel his companions," and "Joseph, and *all* the house of Israel his companions," who, it is said, shall be united as "one nation in the land of Israel," under "one king," that "they shall be no more two nations, neither shall they be divided into two kingdoms any more at all;" but "they shall dwell in the land wherein their fathers dwelt, they and their children, and their children's children, for ever."

Undoubtedly, this has never yet taken place; "the outcast of Israel" have never been restored since their captivity, one hundred and fifty years before the "dispersed of Judah" were first carried away captives; and the two kingdoms have never been united as one nation since the times of Rehoboam.

The object of this paper is simply to show the general grounds on which the cherished tradition of the Jews is founded, not to produce all the testimony by which it is supported.

But as many Christians entertain a similar belief, and maintain that the New Testament Scriptures confirm it, it will be well to glance at the general line of argument they adduce from this source. In the first place, they argue that in the New Testament the distinctive names, Israel and Gentiles, are always used in their old acceptation, that therefore the existing national distinction is declared in the New Testament to be permanent, and that, this being so, we have no authority for applying the words, Israel and Israelites, in the prophetical Scriptures to the Christian Church.*

* "In the whole New Testament, so far as I know, there is but one passage in which there can be any reasonable doubt as to the meaning of the word Israel. In Gal. vi. 16, St Paul says, 'As many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God." This has been commonly received as signifying the spiritual Israel, as it is called. But is it agreeable to sound criticism to assign to a word in one solitary passage a sense which it never has in all the other numerous passages where it occurs in the New Testament? St Paul universally, in every other passage of his writings where the word occurs, uses it to signify His people according to the flesh, even where he speaks of those in a state of unbelief. What reason, then, is there for asserting that this word here has not the same signification?

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Secondly, it is urged, that St Paul, speaking of Jews in Christian times, declares that the covenants, promises, and gifts of Old Testament times still belong to them; for God has not cast away His people whom He foreknew, (Rom. ix. 4, xi. 29, iii. 1.) And no explanation of these gifts, promises, and covenants can exclude the land of Canaan.

Thirdly, that the New Testament interprets literally *a portion* of some prophecies, and thus establishes the mode in which the whole passage is to be understood. In Rom. xv. 12, for instance, St Paul declares the conversion of the Gentiles to Christianity was foretold in Isaiah xi. 11, 12, which speaks distinctly of the assembling of "the outcasts of Israel, and the dispersed of Judah from the four corners of the earth." So also in Rom. xi. 26, 27, he quotes Isaiah lix. 20 to prove that "all Israel shall be saved," thereby proving that that passage relates to the Jewish people, and to a future event concerning them, while the remainder of the prophecy declares that this is to take place in their own land.

Fourthly, that the New Testament itself contains distinct prophecies of the fact. With a brief view of this argument, supplied by the first and last references to our Lord's personal ministry, we close this paper. At the annunciation the angel said, "The Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob for ever." This has, as yet, in *no sense* been fulfilled. If it is to be understood literally, and every other part of the annunciation was literal, the Lord Jesus has not possessed it. And if it be understood figuratively, of a spiritual reign in the hearts of the people of "the house of Jacob," a phrase never used of any Gentiles, it has not yet been accomplished. The vast majority of the house of Jacob have ever said, "We will not have this man to reign over us." In no sense, then, has it been as yet fulfilled. Then we turn to the last event in our Lord's personal ministry. Evidently after previous counsel, the disciples asked a preconcerted question of their Master. It was

Is it because this sense would destroy the beauty or force of the whole passage? This cannot be pretended. Is it that a prayer for the literal Israel would be at variance with St Paul's known feelings? By no means; for he tells us that his heart's desire and prayer is that they may be saved. On the contrary, there is a peculiar propriety in his praying for Israel in this passage. He had just asserted that in Christ Jesus neither circumcision nor uncircumcision availeth anything, but a new creature, *i.e.*, that the national privileges could do nothing for their salvation. When, therefore, he prays for peace and mercy on those that are new creatures, he naturally adds a petition for the same mercy and peace, without which all national blessings are nothing, upon the Israel of God."—Dr M'Caul's *New Testament Evidence to prove that the Jews are to be restored to the land of Israel.*

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the last they ever asked. "Wilt thou at *this time* restore again the kingdom to Israel?" And the Lord's reply does not charge them with an erroneous expectation as to the event itself, but simply declares it was not for them to know the times and the seasons, which the Father hath put in His own power. Immediately the Saviour was taken up from them into heaven, and the angels who appeared to them declared, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

The great drama of Christianity is not yet played out. The final act is drawing nearer and nearer. When, and how, and what the close will be is not revealed to us. But the writer thinks it must be allowed that those who believe a restoration of the Jews to their own land an event closely connected with it, are able at least to give a reason for the hope that is in them.

Art. II.—THE TENTH, ELEVENTH, AND TWELFTH OF DANIEL.

These three chapters contain but one vision, in which we have the detailed account of the visions contained in chapters vii. and viii. It foretells, in a more *explicit and definite* manner than in the preceding chapters, the troublous times which were to *precede and succeed* the first and second comings of Christ, and the ultimate triumph of the cause of God's people.

God the Holy Ghost employs here *no longer symbols*, which always required explanations in order to be understood by the prophet Daniel, such as were employed in chapters vii. and viii.; nor *yet general statements*, as we meet with in the prophetic part of chapter ix.; but *definite details*, which may be called anticipative history of a remarkable and explicit kind.

This last vision, therefore, is a great advance on the foregoing ones, which, though explained to Daniel by a special messenger from heaven, he evidently did not fully understand, as the two last verses of the seventh and eighth chapters imply.

The real prophecy of this vision is evidently contained in chapter xi., to which the tenth may be called the prologue, and the twelfth the epilogue. The tenth chapter, as the introduction, affords a remarkable insight into the world of spirits, and proves the truth—the consoling truth—met with in other

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Scriptures, that these invisible agents are not inactive spectators of the trials and sufferings of God's children in this world. (See Zech. iii. 1, 2; Jude, ver. 9; Rev. xii. 7, &c.)

The apostle Paul asserts this truth when asking, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. i. 14.) The general truth, that the angels are divine agents for governing and preserving this world, is distinctly taught in the Scriptures, as in this book and in that of the Revelation, where the veil is finally removed from the invisible world, and the heavenly state revealed. But the passage under consideration is particularly strong.

We have here the wonderful truth, that at the head of worldly empires there are special angels of darkness, styled princes, in opposition to whom there stands Michael, the archangel, at the head of the Israelitish, God-established kingdom. And conjointly with him there is placed another angel (or angels) against those wicked spirits, whose office it is to promote God's gracious purpose of love and mercy in the heathen world. (See ver. 10-15.) And it was this angel who informed Daniel regarding the favourable or unfavourable state of this world among the worldly powers touching his people. He gave the prophet an insight into the conflicts going on in the invisible world between these higher orders of angels, in which it was to be decided who should exercise the prevailing influence upon the earthly rulers—the evil or the good spirit, the opposing power, or the one promoting God's kingdom upon this sin-stricken earth.

What we call in a spiritual sense the conflict of the good and evil spirit in man, the Holy Scriptures represent as a real outward occurrence in the affairs of mankind. (See 1 Sam. xvi. 13-15; 1 Kings xxii. 22.) The Satanic influences and possessions we meet with in the gospel are in reality the same. But neither the responsibility nor the liberty of man in his actions —unless he is an entire and willing slave of Satan—is thereby suspended, because these influences of evil spirits cannot force believing man to yield himself up to them; they are of a nature calculated to direct man's outward circumstances, which he is able either to follow or to resist. The angel (ver. 10, &c.) who appeared to Daniel, informed him of his conflict with the prince or angel at the court of Persia, and how, through the assistance of Michael, he prevailed against him, and obtained the ascendancy at that court. But he showed him, at the same time, that he had to sustain the conflict still further with that angel; and then there would come to him the prince of the kingdom of Greece, who, as it appears, would not be conquered, notwith-

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standing the help of Michael. With regard to these occurrences in the world of spirits, we must add that the accomplishment of the events alone can afford us their real meaning. The eleventh chapter, however, gives us considerable information on this point.

At the court of Persia the evil spirit was so far subdued that the kings of Persia yielded to the good spirit; hence they were friendly to the people of God, which is abundantly confirmed by the history of Israel while under their rule. This, however, was not the case under the Greek empire, particularly under its divided state. The Syrian kingdom, from which Antiochus Epiphanes arose, shows that the evil spirit prevailed there; for he was the most perfect type of the last antichrist that has ever appeared, who inflicted greater tribulation and sufferings upon the Jews than any other among all their enemies.

A few further remarks on some passages of this chapter must bring our observations on it to a close. We have neither inclination nor books of reference at hand to enter into the conflict to solve chronological difficulties which surround the prophecies of this book; we are satisfied with what the Scriptures afford.

"The third year of Cyrus, king of Persia," (ver. 1,) obviously means his joint reign with Darius, and not his sole or individual reign. This is proved by ver. 21, chap. i., where we read: "And Daniel continued even unto the first year of king Cyrus."

The appearance (vers. 5 and 6) of a certain man clothed in linen, whose loins were girded with fine gold of Uphaz," &c., reminds us strongly of the appearance of our Lord to John, (Rev. i. 13-16.) And the effect of this appearance was similar upon Daniel as on John. Likewise the import of it foreboded tribulation, and times of great sufferings for Daniel's people, as that of John for God's people. The similarity, therefore, of the prophecies of Daniel and the Revelation of St John is witnessed throughout.

Luther observed on this chapter:—"The tenth chapter is a preface to chapter eleven. Daniel acquaints us therein, however, with wonderful accounts of the angels, such as is nowhere else met with in the Scriptures, that the good angels carry on a conflict with the evil ones, and defend mankind against them; moreover, that he calls them princes, and speaks of a prince of Greece. This may acquaint us with the reason why there is such ungodliness at courts of kings, and why religion is opposed, and war and bloodshed is occasioned. For the devils are there, inciting to evil, and opposing the good, so that nothing can be accomplished. Thus, when the Jews were to be

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liberated from Babylon by the Persian kings, who were willing that they should be restored, there were obstacles of every kind, so that the angel said to Daniel, 'Now will I return and fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come;' as if he wanted to say, Drive the devil away from one place, and he will reappear in another."

The wonderful connexion between the visible and invisible world is strikingly exhibited in this scripture.

"The three full weeks" (ver. 2) during which Daniel mourned and fasted express the threefold time of fasting of the Jews on the feast of the passover. The division of the seventy weeks (chap. ix.) is grounded on similar reckonings. This passage is regarded as a proof of *the literality* of the 2300 days, (evening and morning,) of chap. viii. 14. The same phraseology is employed there as here, and we are quite sure that Daniel did not fast three weeks of years, or twenty-one years. We therefore repeat, what we asserted there, that besides the seventy weeks (chap. ix.) there is no year-day calculation to be met with in the book of Daniel. Hence no year-day theory can be established on the passage before us.

Ver. 14. This passage has reference to times *past and future;* hence the expressions: "I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days." As far as it applies to Antiochus Epiphanes, spoken of, chap. xi. 21-35, it is past; but inasmuch as he was the great type of the last antichrist, and foreshadowed his reign of terror, it is yet future. The expressions employed in this verse are similar to those, ver. 35, chap. xi. The Hebrew word "*od,*" in ver. 35, rendered "yet for a time," properly means "anew," or "yet again," and therefore introduces us to the last times, or the character and actings of the last antichrist. The tribulation predicted in the vision (chap. xi.) to be endured by Daniel's people—first under kings of Syria, particularly Antiochus Epiphanes; and then still greater sufferings, during the reign of his antitype, (vers. 36-45)—overwhelmed Daniel, so that "he set his face toward the ground, and became dumb."

Had we in any degree the same sympathising feelings of Daniel, we should be similarly affected regarding the dreadful judgments suspended over this ungodly, so-called Christian world. The prophetic word is plain and full in its predictions of what is to take place before the winding-up of this dispensation. But, alas! how few pay attention to its declarations? Were there the same inquiring mind manifested by Daniel respecting the prophetic Scriptures, we should witness no such

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Romanising tendencies and practices, yea, and *perverts* in this country, as we are witnessing.

Chapter eleven.—This vision may be divided:

(1.) verses 1-4; (2.) verses 5-20; (3.) verses 21-35; and (4.) verses 36-45.

The first division contains a brief account of the Persian and Grecian monarchies. The *second* describes some of the conflicts and wars between the kings of Egypt and Syria. The *third* gives an account of the doings of Antiochus Epiphanes. And the *fourth* acquaints us with the last antichrist, of whom Antiochus Epiphanes was the most remarkable type which we have in the Scriptures.

It is to be observed that all the visions in this book, which refer to the four successive worldly powers, more or less point to the image of Nebuchadnezzar's dream in chapter ii. The features of that image are only more extended and more accurately drawn out in the following visions.

The seventh chapter, for instance, contains a further development of the fourth or Roman empire, by showing how from among the ten toes or kings the antichrist will proceed. And to show Daniel the actings of this enemy of God's people in times to come, his exact type was brought before him in Antiochus Epiphanes, in chapter viii., of whom nothing could be known in the image of Nebuchadnezzar's dream. In a similar manner is chapter xi. a detailed account and development of chapter viii.

The brief notice taken here of the Persian and Grecian monarchies is simply to introduce the Egyptian and Syrian powers—two of the four into which Alexander's empire was divided—which were to cause such tribulation and suffering to the Jews; for God's people are ever the great object of prophecy.

Luther said respecting this scripture, "Now Daniel drops the kingdom of Asia and Greece, and takes up those of Egypt and Syria, whose kings were in constant war with each other. And Palestine, lying between these two countries, exposed it to incessant sufferings. The Jews were alternately subject to Syria and Egypt, whereby they endured much hardship. Their sufferings were particularly great under the wicked king, whom history calls Antiochus the noble. He murdered the Jews like a devil. In order to comfort the Jews amidst their sufferings through this lawless one, this vision was granted them."

The revealing angel showed Daniel, for his comfort, how the Lord directs all the affairs of heathen and antichristian kingdoms for the welfare of His chosen people, and that the suf-

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ferings they have to endure must only promote their real good, (ver. 35.) As alluded to, God's people are not only the great object of prophecy, but of all sacred history. The history of heathen nations is taken up in the Scriptures only in so far as they are employed as instruments of chastisement of God's people, and in order to show the utter corruption of Gentile governments and heathen nations when left to themselves; otherwise their doings are rarely noticed.

As there is difficulty in understanding the rendering of our version in several instances, we will endeavour to make some explanatory remarks on this chapter, verse by verse.

Vers. 1–4. The angel introduced to us at the close of the preceding chapter, in the first year of the Medo-Persian kingdom, supported Darius in his conquest of Babylon, and strengthened him in the maintenance of his government, for the well-being of Daniel's people: for it was under his and his successors' rule, that the Jews were delivered from their seventy years' captivity. As the Lord *then* rendered the change of rulers a blessing to His chosen people, so will He approve himself as the gracious and promise-keeping God to His own, in all the changing and trying scenes which are *yet to come.*

With the second verse, the angel begins to show Daniel what is to happen to his people *after* the restoration to the land of their fathers, even to the latest times, *before* "they will take the kingdom, and possess the kingdom for ever, even for ever and ever," (chap. vii. 18, 27.) "Behold, there shall stand up yet three kings in Persia:" Cambyses, the pseudo-Smerdis, Darius Hystaspis; "and the fourth," Xerxes, or Ahasuerus, (Esther, chap. i.,) who became proverbial for his great riches, "and by his strength, through his great riches, shall stir up all against the realm of Grecia."

Greece was a kingdom before the rise of Alexander the Great. The Persian kings who preceded Xerxes had made efforts to subjugate Greece; but Xerxes commenced the long wars, and roused the bitter hatred which existed between the Greeks and Persians. He led about three millions of troops against Greece. But the very numbers of his unwieldy army defeated his project: he was overcome by the great valour of the Greeks. And Alexander now, heading his valiant Greeks, entered Asia, and carried all before him. But when Alexander was in the height of his glory, he was suddenly removed by death; his two sons, Alexander and Hercules, were murdered, and his empire divided between his four generals—Cassander, Seleucus, Ptolemy Lagus, and Lysimachus. The first and last of these are not further subjects of this prophecy, but only Seleucus and Ptolemy.

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Ver. 5–20. In this passage, the wars waged between the kings of Syria and Egypt, down to Antiochus Epiphanes, are brought to our notice. These two powers, being the most important among the four, were literally aiming at each other's destruction, though at times professing the most intimate friendship for each other. We perceive, in fact, throughout the existence of these worldly powers, down to the present day, when found in their very last stage, nothing but duplicity, insincerity, and chicanery, in their diplomatic transactions. Self was at the bottom of their doings *then*, and self makes it the constant aim *now*, to deceive and outwit one another.

Seleucus Nicator subjugated all Macedonia and Thrace, and added these provinces to his kingdom of Syria. And Ptolemy Lagus or Soter conquered Palestine, but had to restore it afterwards to Seleucus Nicator. In all these wars the Jews were subjected to great sufferings.

The rendering of ver. 5 is somewhat obscure. "And the king of the south shall be strong, and one of his princes," (not one of his own, but of Alexander's princes, the king of Syria,) "he shall be strong above him, and shall have dominion." The Syrian branch of Alexander's empire aimed at universal conquest: hence the great cause of the wars between Syria and Egypt, and the inroads of Seleucus Nicator into Macedonia and Thrace. With few exceptions, the kings of Syria also maintained the ascendancy among the four kingdoms of the empire of Alexander the Great.

"And in the end of years," ver. 6, (or after some years,) "they shall join themselves together." Bernice, daughter of Ptolemy Philadelphus, was married to Antiochus Theos, and received as dowry part of Palestine. Antiochus, however, restored Laodice, his former queen, to her lost dignity; but she caused him to be poisoned, and Bernice with her son to be murdered. Thus this prophecy was most strictly fulfilled. However desirous Philadelphus was to preserve peace between the king of Syria and himself, he could not succeed. He was a great promoter of literature, was a kind prince to the Jews, and had the Hebrew Scriptures translated into Greek—which translation exists to the present day, under the title of the Septuagint.

Ver. 7–8. "But out of a branch of her roots shall one stand up in his estate," (place.) A brother of Bernice, Ptolemy Euergetes, king of Egypt, came to avenge himself upon Syria, on account of the murder of his sister and her son; and he conquered not only all Syria, but carried his conquests to the river Indus, likewise Persia, "and carried captives into Egypt their gods, with their princes, and with their precious vessels

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of silver and of gold," which Cambyses had brought away from Egypt. On his return also, he caused sacrifices to be offered for himself at Jerusalem, and presented rich gifts to the temple.

Ver. 9. "And the king of the south shall come into his kingdom:" better—"and he" (Seleucus Callinicus) "will come into the kingdom of the king of the south, but will have to return to his own land," without gaining his object. "But his sons shall be stirred up," ver. 10, (Ceraunus and Antiochus the Great,) "and shall assemble a multitude of great forces; and one" (Antiochus the Great, the other having been killed) "shall certainly come . . . . even to his fortress," (Ptolemy Philopater's, Raphia,) a frontier fortress of Egypt. This roused the king of Egypt in turn (ver. 11) against the king of the North; who brought together a great multitude, and fought with Antiochus, whose multitudes were given into his hand. This very success, however, of Philopater, caused him to lift up his heart in pride; hence he did not enjoy his triumphs long, (ver. 12.)

Ver. 13–16. Antiochus the Great—the Napoleon of his time—"assembled a greater multitude than the former, and after certain years came," against Ptolemy Epiphanes, "with a great army and great riches," and because many in Ptolemy's army proved unfaithful, "and stood up against him;" and, "to fulfil the vision," treacherous and ungodly Jews also took part against him; therefore Antiochus prevailed against him, and took his most fenced cities; and the arms of Ptolemy were not able to withstand him; no, not even his chosen people had power to oppose him. At the very outset of this war, Antiochus vanquished Scopas, the generalissimo of the Egyptian army, near Paneas; and on his march to the south he overcame the Jews by treachery, "and stood in the glorious land, which by his hand was consumed." Cœle-Syria, as well as Palestine, suffered greatly in these wars.

Ver. 17. Antiochus the Great had conceived nothing less than the conquest of Egypt; wherefore "he set his face to enter it, with the strength of his whole kingdom." But feignedly he made an agreement with Epiphanes, and gave him his daughter Cleopatra to wife, in order to destroy him, evidently through the treachery of his daughter. "But she stood not on his side, neither was for him." Antiochus promised Ptolemy Cœle-Syria and Palestine as dowry with his daughter; likewise, to support him, as father-in-law, against foreign oppression. However, according to this prophecy, Antiochus did not succeed in his wicked scheme; for his daughter took the part of her husband, and not of her father.

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Antiochus the Great was, after all, favourably disposed towards the Jews, and granted them great privileges and money, for losses sustained by the alternate invasions of the Syrian and Egyptian armies, and for repairing their city and temple, as well as for their services rendered to him in his wars against Egypt.

Ver. 18. "After this he shall turn his face unto the isles," the Greek sea-coast and Italy, "and shall take many; but a prince," &c. The Romans, particularly under Scipio Nasica, made his insolence to cease, by achieving a complete victory over him at Magnesia. He had to conclude a humiliating peace with the Romans, and give up to them much land and property. He rose and fell like Napoleon I.

Ver. 19. Disappointed and deeply humbled, Antiochus had to take refuge in the strongholds of his own land; and to retrieve his misfortune in some degree, he set out to rob the temple of Jupiter or Baal, at Elymais, in West Persia, where he was slain, with all who were with him. Thus ignominiously ended his overbearing and wicked career, like that of his antitype, after he had reigned about thirty-seven years.

Ver. 20. "Then shall stand up in his estate (place) a raiser of taxes," son of Antiochus the Great, Seleucus Philopater. He sent extortioners about the country to amass money, in order to pay his father's debts to the Romans, and to maintain a splendid court, and a grand appearance of his reign, (2 Mac. iii.) But his reign was comparatively short—about twelve years. He did not die in war, but was poisoned.

Ver. 21–35. In this passage the character and history of Antiochus Epiphanes, so well known from the accounts of the books of Maccabees, is brought before us. He was not intended to succeed his brother, Seleucus Philopater, as he left a son, with the name of Demetrius. But, as predicted of him, "he came in peaceably, and obtained the kingdom by flattery," (comp. viii. 25.) He was a younger brother of Seleucus Philopater, and had been a hostage for a long time for his father at Rome. He was a person of a mean character, and reprehensible in his conduct from his youth; so that "the honour of the kingdom was not intended for him."

Ver. 22. "And with the arms of a flood shall they be overflown," the army of Egypt that came against him, whom Epiphanes met with a yet stronger force, and destroyed them: yea, "also the prince of the covenant." Dr Hengstenburg thinks that the prince of the covenant means the Jewish high priest, because the word "*berith*" always applies to God's covenant with Israel, whenever occurring in this book. But the con-

nexion in which this passage stands, does not admit of this. It is quite true that the pious high priest, Onias III., was deposed by Antiochus Epiphanes, and finally murdered, and his wicked brother Jason put into his place, (2 Mac. iv.) Still we incline to regard "the prince of the covenant" here, as the young king Ptolemy Philometor, son of Cleopatra, sister of Antiochus, with whom he entered into particular friendship, and was his guardian during his minority; but by cunning and deceit, he subjugated both him and his kingdom. This is predicted in ver. 23, 24, where we read, "And he shall come up, and shall become strong, with a small people." Not being suspected by the Egyptians, he carried all before him for a time with a small army, and thus accomplished "what neither his father nor his father's fathers had done," (comp. 1 Mac. i. 16.)

Ver. 25, 26. "And he," (Antiochus Epiphanes,) "shall stir up his power and his courage against the king of the south with a great army." Not against Ptolemy Philometor, whom he had kept a prisoner; but against Ptolemy Physcon, whom the Egyptians had put upon the throne. "And the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand," &c. Antiochus employed bribery, and thus gained over to his side some of Ptolemy Physcon's own people, as expressed in this prophecy: "for they shall forecast devices against him. Yea, they that feed of the portion of his meat shall destroy him." Therefore "his (Antiochus') army shall overflow, and many shall fall down slain."

Ver. 27, 28. "And both these kings' hearts shall be to do mischief, and they shall speak lies at one table," (at Memphis;) *i.e.*, they endeavoured to arrange their affairs; but in consequence of their duplicity, they came to no settlement—neither real peace nor war and conquest were established between them; "for the end (of their contest) is by God appointed for another time." Upon this, "he (Antiochus) shall return into his land with great riches;" and on his way through Palestine, as it appears, "his heart was stirred up against the holy covenant," (see 1 Mac. i. 20, &c.) He not only fought on this occasion against the Jews, who remained faithful to their covenant-God, but against Jehovah himself; though the latter was repeated more daringly, according to ver. 30, 31, at a later time, (comp. 1 Mac. i. 43–51, 59, 60, and 2 Mac. vi. 1–9.) After all these wicked deeds, "he finally returned into his own land."

Ver. 29–32. In this passage, Antiochus Epiphanes's *last*

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invasion of Egypt is recorded, *his disappointment there,* and his subsequent "*indignation against the holy covenant.*"

"At the time appointed," ver. 29, or after some time, finding himself at ease at home, as Josephus says, Antiochus conceived the wish to undertake another expedition into Egypt. He advanced with a mighty army to Pelusium, and having circumvened Philometer craftily, and getting footing in Egypt, he advanced to Memphis; and, having reduced that city and other places, he marched upon Alexandria, to reduce it likewise, with its king. However, Popilius, a Roman commander, came with ships of Chittim (Macedonia) to Egypt, and, having surrounded Antiochus with his army, would not suffer him to move till he declared that he would leave Egypt. This repulse enraged Antiochus so much, that he must give vent to his rage in some way; and, having no other way to manifest it, he made the Jews feel it most cruelly. His indignation was let loose against the holy covenant. He entered Jerusalem, and took possession of it, in which he was assisted by the treachery of unbelieving Jews, where he committed great cruelty, by putting all classes, without distinction, to the sword, pillaged the city, and carried away the treasure, both of the temple and of the people, to Antioch. (Joseph. *Ant.*, book xii. chap. vii., comp. 2 Mac. v. 5, 6; 1 Mac. i. 11, &c.) "And arms shall stand on his part," (his army, which was kept at Jerusalem as guards;) "and they" (his warriors) "shall pollute the sanctuary of strength," (the temple of God on Mount Moriah, by sprinkling swine's blood in it,) "and they shall place the abomination that maketh desolate." (The idol god, Jupiter Olympius, was set up in the temple, and the worship of Jehovah was abolished. In all these abominations Antiochus was assisted by wicked Jews, who had forsaken the God of their fathers, whom he misled by flattery, (1 Mac. chap. i. and ii.) "But the people that do know their God shall be strong, and do exploits." From here to ver. 35, (excepting the last clause of that verse,) the history of the Maccabees with their followers, is evidently referred to. (See 1 Mac. ii.–iv.; 2 Mac. x., &c.) These men did exploits, as we know, both in checking and beating the army of the tyrannical and monster-like Antiochus, in turning out his idol god from the temple, and in purifying and consecrating it again for God's service.

In these heroic exploits, however, many lives were sacrificed, and the greatest sufferings endured by those valiant defenders of their holy religion. "They that understand" is the same expression as chap. xii. 3, (1 Mac. ii. 19–46.) "But many shall cleave to them with flatteries," (1 Mac. v. 56, &c.; 2 Mac. xii. 40.) "And some of them of understanding (ver. 35, the same as

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ver. 33) shall fall, to try them, and to purge, and to make them white, even to the time of the end." This would seem to point to the sufferings of Jewish teachers, &c., and to a time beyond that of Epiphanes. The last clause of this verse seems to confirm this supposition, "because it is yet for a time appointed,"—or strictly, according to the Hebrew, "for at the appointed time the same again or anew."

A late writer said on this point, "The purification and suffering will go on unto the end. We see this from chap. xii. 9, 10 very plainly. The distress occasioned by Antiochus Epiphanes will not terminate this end. It will take place at a much later time, which is yet future. It will be similar to that of Antiochus Epiphanes, but will be at the end of this dispensation, of which ver. 36, &c., give us an account. It is therefore clear that, whatever has taken place under Epiphanes, will at last be more fully accomplished by his antitype, the great antichrist. It is to be noticed, that the future was always represented to the prophets as having reference to some present event, out of which it would be developed. Prophecies, therefore, referring to events which, though lying many centuries beyond the seer's own time, were always connected with occurrences which were brought about, either at the time, or soon after; so that the present and the future formed, as it were, a connected series of events of similar characteristics in the seer's view. The intervening events, though extending themselves over centuries, were compressed in the prophets' eyes, so that they could not see their extent, as one who lived after the fulfilment of them."

Ver. 36–45. With this paragraph we enter upon the description of the last great antichrist, of whom Antiochus Epiphanes was the most remarkable type which the Scriptures afford. A pious writer said, "In the description of the antichrist by Daniel we must observe, that in the whole Old Testament, the predictions become gradually more and more distinct, so that, after so many types and figurative representations, there would be established at last upon our earth a union of the visible with the invisible, of the divine with the human, a reconciliation of the infinite with the finite, and a communion between the heavenly and the earthly: those achievements, after many long and hard struggles, will, in Christ, be personally or bodily manifested, and in His kingdom become a triumphant universality and sovereignty." And then he added, "The prophecy of this blessed state has reached in Daniel its zenith. However, the contrast of these achievements must be likewise revealed in their opposites, or in the false and mere

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caricature of them. For carrying these counterfeits into effect, the life of the East was well calculated. There the divine and the human, the good and the evil, were wildly intermixed. The invisible powers of darkness will at last enter into full communion with the wicked earthly powers, and make common cause against the above blessed union and communion; but this will only hasten the coming of Christ, and thereby the final realisation of all this bliss and happiness. The greatest opponent to the blessed expectation, will be the Beast of Revelation."

Some expositors are of opinion that the history of Antiochus Epiphanes is continued to the end of this chapter. Against this opinion there are, however, strong objections. There is the same similarity here, between Antiochus' history and that of his antitype, the Beast, as there exists between the little horn of chap. vii. 8 and that of chap. viii. 9. On close examination we found there a very marked difference. The whole tenor of the passage under consideration, as we hope to show, proves its dissimilarity and inapplicability to the history of Antiochus at the close of his wicked career, not to mention the events predicted in chap. xii., which are an anticipated consecutive history, as it were, of this passage; so much so, that in some revised editions of Luther's translation of the Bible, the 12th chapter begins with ver. 36 of chap. xi. Between verse 35 and 36 of this chapter there is the same kind of gap as between ver. 26 and 27 of chap. ix., and Luke xxi. 24 and 25. We may likewise allude to the parallels met with in the New Testament, as 2 Thess. ii. and Rev. xiii., where unmistakably the last antichrist, or the Beast, is spoken of.

Luther said, "Here the angel turns his words from Antiochus Epiphanes to the last antichrist, and here begin the words which were to be shut up and sealed to the time of the end," (chap. xii. 4.)

Ver. 36. "He shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods." (See chap. vii. 8–25; 2 Thess. ii. 4; Rev. xiii. 5.) He will claim for himself exclusive divine honour and worship: hence, "he will deny the Father and the Son," (1 John ii. 22,) and "speak against God, and blaspheme His holy name, and shall prosper till the indignation be accomplished," &c., or three years and a half, (chap. vii. 25, ix. 27, xii. 7; Rev. xi. 2.)

Ver. 37. As the antichrist will magnify himself above every god, he will naturally "not regard the god of his fathers," nor yet "the desire or beauty of women." The fair sex will not prevail over his egotistical conceit of himself. Dr Heng-

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stenberg observes, "How could the cold, heartless self-veneration of the day be more graphically described than it is done here? which remains shut up against the finer feelings of religion, and the tender feelings of love, and pursues with undeviating purpose its only goal, to deify itself." These things cannot be applied to Antiochus Epiphanes, but will be found in the last antichrist in the fullest sense. In him all pure human feelings and susceptibilities for outward influence will not exist; because he, being infernally constituted and influenced, will have no longer the susceptibility of a real man. However, we must observe, that this state applies only to that period when "he will have ascended out of the bottomless pit," (Rev. xi. 7, xvii. 8.) "For he shall magnify himself above all." He will not suffer any one to believe in a god out of him. He will claim, or Satan through him, exclusive worship. In this monster of iniquity Satan will attain his highest point.

Ver. 38, 39. "But in his stead shall he honour the god of forces," (strong buildings, as fortresses and cathedrals.) Since the antichrist will proclaim himself as God, and according to vers. 36, 37, will suffer no other god; therefore the god whom he will demand to be honoured cannot be any other than himself. And, as he will not possess the perfection of omnipresence, and be unable to be present everywhere, this object of adoration can be no other than his own image, which will be set up in strong buildings, like our cathedrals and churches, (which then will have lost their original object,) to be worshipped and adored. The image (Rev. xiii. 14, 15) will be multiplied, and set up for this purpose. Whoever, then, will promote the worship of this image, will, according to ver. 39, be rewarded by the antichrist with great honours and possessions. Are not the Jesuits marked for their greediness of wealth and possessions? These honours, however, will be of short duration. "The reign of the wicked is short."

Ver. 40–43. Who is to be understood by the king of the south, "who at the time of the end shall push at him," *i.e.*, at the king of the north, or the antichrist, and whom the latter will overpower with a great host, cannot be ascertained at present. A sainted author wrote, "The antichrist is called the king of the north, partly because his type Antiochus Epiphanes was so called; partly because the countries over which he will rule lie to the north of the king of the south. But, as 'the time of the end' is yet future, we cannot show these things, and their respective countries, from history, nor point to them with the finger. And as the antichrist, according to ver. 41, will come into 'the glorious land,' *before* he will come into the land of

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Egypt, ver. 42, it is certain that he will enter Egypt from the Asiatic side, and therefore attack it from the same point as Antiochus Epiphanes did in his invasions of Egypt." The chariots, ver. 40, says one, may be steam-carriages, by means of which the antichrist will convey his hosts, and thus "come against his antagonist like a whirlwind, and shall overflow and pass over."

After the antichrist, at the beginning of the three years and a half of his proper reign, will have caused his image to be set up in the temple of Jerusalem, (comp. chap. ix. 27, xii. 11; Matt. xxiv. 15,) he will come himself there in person, at the end of his reign, (see ver. 45;) for at Jerusalem he will find his doom. The believing Israelites who will be found at the time in Jerusalem, admonished by Matt. xxiv. 16–18, will flee into the mountains, as soon as they will see the image or idol of the antichrist set up in the temple. However, many may likewise be preserved in the temple by the two witnesses. But as the witnesses will at last be overcome and killed by the Beast, (ver. 7, chap. xi.,) so *these* will have to seal their testimony with their blood.

From thence the antichrist will proceed to Egypt, as alluded to, and, having overcome and ransacked it and the countries in his way, "tidings out of the east shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many," (ver. 44.)

Ver. 45. This verse shows to a demonstration that this paragraph cannot possibly be applied to Antiochus Epiphanes; for he died in Persia, (1 Mac. vi. 1-16;) but the antichrist, his antitype, "shall plant the tabernacles of his palace between the seas (the Mediterranean and the Dead Sea) in the glorious holy mountain; yet he shall come to his end, and none shall help him," (comp. Rev. xix. 20.)

The 12th chapter is closely connected with the foregoing, so that the first verse ought to be joined to chapter xi. Its contents have immediate reference to the great tribulation occasioned by the persecutions of the antichrist. This chapter forms a beautiful conclusion of this prophecy, in which the angel reveals to Daniel in a few, but grand features, the final glorious state of his people in the millennial Sabbath of the Church. Similar to all the earlier prophecies, this book directs our eyes to the glorious time when both Jews and Gentiles shall participate in the salvation that is in Christ Jesus:—to a time when all the evil resulting from the fall shall be done away, by the removal of the great enemy, the devil and his legions, to the bottomless pit. The reign of Satan, and the evil

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now occasioned thereby in this world, are suffered for purposes which we cannot comprehend at present. No doubt there are important reasons for his being permitted by God to manifest his opposition to Christ and His kingdom. Among other reasons, one doubtless is, that the triumph of Christ over this great enemy might, in the end, become the more signal and consummate.

Ver. 1. "And at that time," (vers. 36–45, chap. xi.,) "shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble," &c.; (comp. Rev. xii. 7, &c.; Matt. xxiv. 21–24.) "And at that time, thy people shall be delivered;" *i.e.*, by the coming of the Lord, (Zech. xiv. 3, 4;) "every one that shall be found written in the book,"—the book of life. The manner in which they will be delivered is expressed in vers. 2–12, either by a happy death, and immediate resurrection, (Rev. xx. 4,) or by being saved through the great tribulation, and live to enjoy the glorious rest of the people of God.

Vers. 2, 3. The literal rendering of ver. 2 is, "and many of the sleepers of the dust of the earth shall awake: *these* to everlasting life; *those* to everlasting shame and contempt."

This passage evidently teaches the *first* resurrection, which already many ancient Jewish expositors regarded in this light. At the commencement of the millennium *not all* the dead will rise, but *many*, (Rev. xx. 4–6; 1 Cor. xv. 23, 24; 1 Thess. iv. 16.) The word many here is as significant as it is in vers. 4 and 10. The *general and last* resurrection is not excluded, but rather included. The difference, in regard to the fact, is only the time, (comp. 1 Cor. xv. 23, 24, and Rev. xx. 12–14.) From ver. 3 onwards, the mind of Daniel is altogether drawn away from the troubles of earth, and directed to heavenly objects, and the glory of another state. *There* "the teachers shall shine as the brightness of the firmament; and they that turn many unto righteousness as the stars for ever and ever."

Vers. 4 and 9. The truths here predicted are wonderfully fulfilled in our days. The very attacks made against the prophecies of this book have urged many to investigate their contents more carefully. The predictions of the last antichrist, the everlasting kingdom of Christ, and God's gracious purposes therein unfolded, have been a great source of interest, and may we not add, of comfort, to diligent students of the prophetic word. A thorough, scriptural view of the "more sure word of prophecy," will become more and more imperative to every true believer in Christ.

Ver. 7. The three and a half *moadim* in Hebrew, represented in a threefold division, are the very same as the Chaldee *idan*-

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im, chap. vii. 25, which are defined more accurately, Rev. xii. 14, as denoting three years and a half. This time, as stated above, will be the duration of the reign of the Beast of Revelation, chap. xiii. 5.

Vers. 8, 9. "O my Lord, what shall be the end of these things?" Thus asked the wondering prophet, and thus asks many a saint now, in order to learn the final and complete development of these mysteries, which are still inaccessible even to many a believer in Christ. But, as Daniel was directed to the time of the end, as it regards their full comprehension, so are we to the present day.

Ver. 10. From this passage it is clear that, before Daniel's people will be rendered meet for the millennial rest and blessedness, or the saints for a heavenly state, they must pass through tribulation, as indicated in ver. 1; in order "to be purified, and made white, and tried;" (comp. Zech. xiii. 9, &c.) "But the wicked shall do wickedly," &c.; (comp. Rev. xxii. 11.) This indicates the awful state of those who disregard the gospel now. Alas! they will not be benefited by this great tribulation like the believers, but become worse and worse, "deceiving, and being deceived."

Vers. 11, 12. "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up." This taking away of the daily sacrifice, and setting up of the abomination that maketh desolate, is twice mentioned in reference to Antiochus Epiphanes, (chap. viii. 11, 12, and xi. 31, 32;) and in regard to his antitype, the antichrist, it is expressed in the verse before us. For, according to Ezek. chaps. xl.–xlviii., the Jews will then have again a temple at Jerusalem, and divine service and sacrifices. The abomination or idol, therefore, mentioned here will be set up in this temple. The duration of antichrist's reign will be three years and a half, as alluded to, or 1260 days: hence, thirty days less than the thousand two hundred and ninety days here mentioned; but these thirty days will be needed, till this abomination is removed, and the temple purified. Then the thousand three hundred and thirty-five days of ver. 12, or forty-five additional days, beyond the reign of the antichrist, will be required for the *entire* restoration of the temple service, and the ushering in of the time of millennial blessedness, which will begin subsequent to the coming of Christ, and the removing of the Beast and his adherents to "the lake of fire, burning with brimstone;" (comp. Ezek. xxxix. 9–16; also Rev. xix. 20–21.) There is, therefore, a more accurate chronological definition here, regarding these events, than even in the Book of Revelation.

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Ver. 13. "But go thou thy way till the end be;" or, go in peace, and meet thy departure hence cheerfully; "for thou shalt rest, and stand in thy lot at the end of the days." With these words the angel assured Daniel, that he should not have to experience any of those coming tribulations, but in due time should partake of a blessed resurrection. Daniel was a burning and shining light, for upwards of seventy years, at the court of Babylon. He was one of the most distinguished prophets, though Isaiah surpassed him in his sublime prophecies. As Joseph in Egypt, so did Daniel glorify God at the heathen court of Babylon, and exercised, through God's grace, a mighty influence in the affairs of this world, and on behalf of his people. He was a wonderful instrument, in the hand of God, in those days of moral darkness and heathen superstition. He is twice classed in Scripture with Noah and Job, (Ezek. xiv. 14, 20,) as one of the Old Testament worthies, distinguished for their power in prayer, and effectual intercession with God. Daniel will be one of the foremost in the first resurrection. "He shall stand in his lot at the end of days." This is a blessed assurance for the children of God, that though they may not live to witness the ushering in of the glorious coming of the Lord, they will nevertheless partake in all the blessedness of that joyful event. This was held out to Daniel. As the heart of Daniel was drawn away from earth to heaven by his diligent inquiry into the prophet's word, so may our hearts be drawn heavenward by the study of prophecy! Amen.

Art. III.—REVELATION VII.

The Book of Revelation, from chapters vi.-xx., is in reality a book of judgment, interspersed, however, with pauses, containing precious declarations and promises to the children of God. In chap. v. 5-7, we are informed that Jesus Christ, as "the Lion of the tribe of Judah," as the Executor of God's behests regarding this world, undertook to execute the purposes of the Almighty. The apostle Paul declares of Christ: "For He must reign till He hath put all enemies under His feet. The last enemy that shall be destroyed is death," (1 Cor. xv. 25, 26.) This passage runs parallel with Rev. xx. 14, where we read, "And death and hell (ᾅδης) were cast into the lake of fire." With the 6th chapter the judgments begin, and the sixth seal

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(ver. 12-17) anticipates already the winding-up of all, which in reality will not take place till the seventh vial, (Rev. xvi. 17-21.)

Chapter vii., therefore, forms a pause in the midst of judgments, during which the children of God, both from among the Jews and Gentiles, were sealed, that they should pass through the following judgments, and particularly "the great tribulation," unhurt, and come out of them all triumphant and purified, and meet for the glory to which they are destined. The four angels, who, "holding the four winds of the earth," and to whom was intrusted the execution of these judgments, to chap. ix. inclusive, were commanded not to hurt the earth, neither the sea, nor the trees, till the servants of God should be sealed in their foreheads."

A sainted author said, "Great convulsions of nature and revolutions among nations are generally preceded by fierce winds and great storms."

Thus, when the Lord appeared to Elijah, we read, "And a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord." And in the passage under consideration, before the consummating judgments of the Lord will commence, we read of *the four winds* of the earth; but they are restrained till God's children are secured against these storms.

The reason why we have here mentioned four corners of the earth is evidently in allusion to the camp of Israel, which was a square, and was a symbol of our earth, (Num. chap. ii.) And the four winds answer to the four first seals.

The pause in the series of events introduced by this chapter symbolises likewise a peaceful time for the preaching of "the gospel of the kingdom in all the world, for a witness unto all nations;" and this being accomplished, "the end (τέλος) will come." We may unhesitatingly say that this is done at present. Never before was the gospel so universally preached as at present. And as the preaching of the gospel will continue to the last, so the sealing of God's children will be continued to the very time when these storms will begin to break forth upon this guilty world.

Why the Lord has destined such an innumerable multitude of His children to pass through the last great tribulation no doubt is, that they might act as "a salt of the earth," or be a light, or become teachers and comforters to those who may yet "give glory to the God of heaven," amidst the convulsions of nature and of nations. We read for instance, (Rev. xi. 13,) that in the great earthquake, seven thousand men having been slain, "the remnant gave glory to the God of heaven."

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The terms, *earth, sea, and trees*, have a symbolic significance. The earth evidently denotes Asia, and the sea Europe; and the trees may represent the rest of the nations who will be drawn into these judgments. Asia and Europe, and part of Africa, were those portions of our globe over which the Romans did rule. And it is generally thought that the *οἰκουμένη*, (the inhabited world,) which the Romans claimed as their territory, will be the chief scene of the last struggles between light and darkness.

Vers. 4-8. The strictly defined number of sealed from among the several tribes of Israel, brought to our notice in this chapter, in contrast to the innumerable multitude from among the Gentiles, limits this sealing to the present dispensation, properly called that of the Gentiles, when still only a remnant, and not the whole nation of the Jews, will be converted to Christ; for after the Gentile dispensation shall have come to its close, then "all Israel shall be saved," (Luke xxi. 24; Rom. xi. 25-26.) "For thus it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them, when I shall take away their sins." Israel, as the people of God's choice, are never lost sight of, however deeply they may be fallen and corrupted. Let us think of the seven thousand in the time of Elijah, when Israel was in a deplorable condition. In God's dealings with Israel we witness His strict order as to *number and measure;* and in that towards the Gentiles, His infinite *compassion and mercy.* The number twelve predominates in Israel. We meet with it, Matth. xix. 28, as existing in the millennium; and, Rev. xxi. 12, as continuing in the eternal state. In chapter xiv. 1, St John saw these hundred and forty and four thousand, already with the Lamb, on Mount Sion; here they are yet on the battle-field. The tribe of Levi, being no longer separated here as the privileged tribe of the priesthood, but arranged among the rest, shows that the Levitical priesthood will no longer exist, but that all the sealed ones "are priests unto God," (Rev. i. 6; 1 Peter ii. 5.) This fact will shed light upon the character of the service in the future temple to be built, according to the description of the prophet Ezekiel. Why the tribe of Dan is omitted among this select number may be that, according to the account of the Jews themselves, this tribe was greatly reduced in numbers towards the end of the kingdom of Israel; but especially because idolatry was first established in Dan, whereby Dan was excluded from this highly distinguished number of the hundred and forty and four thousand. Dan is, however, not utterly rejected on this account; he only does not

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belong to these privileged ones, of whom the apostolic prophet says, that "they follow the Lamb whithersoever he goeth," &c.

There seem to be Jews among the great multitude, (ver. 9;) for we have the word φυλῶν in the Greek, rendered "kindreds" in our version, which always denotes Jews. Thus, Matt. xxiv. 30, "And then shall all the tribes (*αἱ φυλαὶ*) of the earth mourn." (Luke ii. 36, xxii. 30; Acts xiii. 21; Rom. xi. 1; Phil. iii. 5, &c.) We must always keep in mind that there will be degrees in a future state, as well as there are in the present. But all will be as happy as their capacity will admit of, only not equally glorious.

Ver. 9-17. Here we have presented to our view one of the most encouraging, instructive, and edifying scenes of the Book of God. John saw in his prophetic vision this great multitude already before the throne, and before the Lamb, even in the immediate presence of God, "clothed with white robes"—clothed with lightsome bodies, chap. vi. 11; therefore justified and sanctified, and every way meet for this blissful abode, "and palms in their hands," as signs of victory. And, lest any one should think that they were redeemed and exalted to such dignity and glory by what they *did and suffered* in the service of their blessed Master, John heard them "cry, and that with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."

In reality, this multitude, which no man could number, was not yet there, when John saw them. No, most of them were not yet born; for, as they are gathered "of all nations and kindreds, and people, and tongues; so they spread over the whole Christian dispensation. Doubtless many are yet to be gathered.

But the Spirit saw them all; in His purpose they were all there. And as John saw in this vision as God sees, he saw, and, for our instruction, described the end from the beginning. And, for the encouragement of God's children, he was commanded to write this consoling vision. What a comfort it must have been to the beloved apostle, that though he beheld great conflicts and sufferings for the Church, and the last, emphatically called "the great tribulation," through which many would have to pass to their heavenly state, he saw likewise that they would come off "more than conquerors through Him that loved them." This vision assures us likewise that the gospel will fully effect the gracious purposes for which the Lord does send it to the nations.

The fact asserted by the elder, that this multitude came out, or rather, are coming out, (Gr. *ἐρχόμενοι*) of the great tribu-

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lation, (ἐκ τῆς θλίψεως τῆς μεγάλης,) shows incontestably that this scene is premillennial, and will take place at the very close of this dispensation, *after* the saints will have been taken up, (1 Thess. iv. 16, 17.) This great multitude will glorify the Lord "by the word of their testimony, and by not loving their lives unto the death." No doubt, many among them will be snatched, as it were, like brands out of the fire, and be saved. This is an encouraging fact to the servants of God to persevere in their efforts to preach the gospel of the kingdom unto the nations.

They may see no fruit of their labour *now*, the seed may lie a long time under the clods; but fructifying showers will come at last, the Spirit will be poured out from on high, (Joel ii.,) and glorious will be the result at last. It must be admitted that while the wilfully blind place themselves beyond the reach of mercy, there are thousands upon thousands who, through ignorance and want of reflection, are carried along with the multitude, until they are awakened out of their slumbers by the judgments of the Lord, and at the last hour will cry for mercy, and will be saved. We referred above to Rev. xi. 13, where we have an instance of this consoling fact. "For when thy judgments are in the earth," saith Isaiah the prophet, "the inhabitants of the world will learn righteousness," (chap. xxvi. 9.) And judgments we shall have, "a tribulation such as was not from the beginning of the world to this time, no, nor ever shall be, (Matt. xxiv. 21.) The Christian dispensation began with persecution, and so it will end; only the last will be by far the most terrible. But to our comfort we are told that "they overcame him (the devil) by the blood of the Lamb, and by the word of their testimony, and by their not loving their lives unto the death, (Rev. xii. 11.) And this truth is announced in this chapter (verse 14.) "These are they which came out of the great tribulation, and have washed their robes and made them white in the blood of the Lamb, (comp. Acts xiv. 22; 2 Tim. iii. 12; Matt. xvi. 25.) All who are now before the throne have been cross-bearers. This indeed is the way through which our blessed Saviour passed. "For the joy that was set before Him, He endured the cross, despising the shame, and is set down at the right hand of the throne of God." And we are commanded "to consider Him that endured such contradiction of sinners against Himself," (Heb. xii. 2, 3.) And the same treatment which our Lord endured from the world, His followers must expect. "If we suffer with Him, we shall also be glorified together with Him." "If we be dead with Him, we shall also live with Him. If we suffer, we shall also

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reign with Him," (2 Tim. ii. 11, 12.) Our suffering, however, is not meritorious, as this blessed company shows; but whenever sanctified, it will lead us to cling more closely to Christ—to apply for His sustaining grace, and to employ His precious blood for all the gracious purposes for which it is intended. "Therefore" will these conquerors be admitted "before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them." Let us dwell on the word "*therefore.*" Because "they washed their robes, and made them white in the blood of the Lamb," therefore were they exalted to this blissful and glorious state. And it is in this way, and in no other, that *we* shall be admitted into the presence of God to serve Him day and night in His temple, "where there is fulness of joy, and at His right hand pleasures for evermore." The expression "day and night," implies that there will be no night there, but one eternal day, (comp. chap. xxi. 23.) Our service there will no longer be so intermittent and imperfect as at present, but uninterrupted and perfect. This is the blessed state awaiting God's children in a future world. They will vie with each other in their song of praise, adoration, and thanksgiving, for the wonders of God's love manifested in Christ; yea, the blessed results of redeeming love will form their theme of worship and praise throughout the endless ages of eternity.

Alas! that this sublime subject should be so little dwelt upon at present, even by God's children, when it ought to be uppermost in our minds. To have God the Father dwell among us,—to have no more feeling of want from *within*, nor anything to oppress us from *without*, expressed by having no more hunger nor thirst, nor oppressive heat from the sun, is more than we can conceive of in our present twilight state. Yet, these things are not only foretold here, but stated more at large, (chap. xxi. 3, 4.)

It is to be observed, that in verse 15, *the present tense* is employed of the saints *now* "before the throne of God," which admits of no intermediate purgatory, or a state of insensibility of the soul, as some suppose; and in verse 16, 17, *the future tense* is used of *the coming* happiness. The glorious God will manifest Himself in all His majesty, in His ineffable glory, in a visible presence of the true Shekinah, of which that in the tabernacle, and afterwards in Solomon's temple, was but a type; yea, He will eternally dwell, like an overshadowing canopy, with His redeemed children in the new world. (Comp. chap. xxi. 3, 4; Is. iv. 6; Ezek. xxxvii. 27; Ps. xci. 1.)

In verse 17, we have the reason assigned, upon which this

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happiness rests, and why all the wants of those shall be satisfied, who will be admitted into this communion with God; for the Lamb, who redeemed them with His blood, "dwelling in the midst of the throne, shall lead them unto living fountains of waters," (comp. xxi. 6; xxii. 1, 17,) or to continually augmented enjoyment and blessedness, by drinking of those never-ceasing, life-imparting fountains. There will be, therefore, substantial enjoyments in the heavenly city, new Jerusalem. "And," then follows the most tender expression, "God shall wipe away all tears from their eyes." These tears must be tears of joy and delight, rather than of sorrow for the past; for this overwhelming happiness and glory may be fruitful in tears of wonder and amazement. God will speak peace and comfort to all, and show them in very deed the greatness of His love in Christ Jesus our Lord.

Let the reader here ask himself, If so many obtain this great salvation, and inherit this glory, by simply trusting in Christ, and by washing in His blood, why should not I obtain the same? Should that be impossible to me which is possible to so many? Shall my sins be more inveterate than the blood of Christ can atone for? No; never.

We shall notice now (vers. 11, 12,) the angelic host, which are introduced in this vision, and form a sort of episode in it. We will draw attention,—

1. *To their position.* They are round about the throne as well as the elders—the representatives of the redeemed; but they are in an *exterior* circle, and more remote from the common centre; for they are *round about the elders and the four living creatures.* The angels, though spotless, have but a creature-righteousness; whilst the redeemed, though ruined in themselves, have the righteousness of the Creator himself, (2 Cor. v. 21.) Therefore they are counted worthy of a nearer approach to God than the angels.

Here we ought to pause and think for a moment on this sublime subject, and reflect that through Christ redeemed man will be raised to a happiness and glory, higher than the angels themselves. Who, then, can fathom, and who can comprehend *the extent and the greatness* of the salvation that is in Christ Jesus our Lord? (Comp. John xiv. 3; Eph. i. 20–22; Heb. i. 13, 14.)

2. *To their attitude.* This will be found no less worthy of notice than their position; for, though sinless, "they fall on their faces before the throne;" by which they show their profound veneration in worshipping God for the redemption of man. Unable to join in the song of the redeemed, as applic-

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able to themselves, who never fell, they yet add their hearty "Amen" to all that the redeemed had uttered, acknowledging that all praise is due to God and to the Lamb for such marvellous displays of their power, mercy, and grace. At the same time, they vie with the saints in all their expressions of adoration and love to their beneficent Creator, viewing with profound veneration the Divine perfections, as visible in the works of creation, and exhibited in yet higher glory in the mystery of redemption. And after their sevenfold ascription of praise to God, they again add their "Amen," as concentrating in itself all that, with the utmost efforts of their nature, they are capable of conveying. In chap. v. 12 we meet with the same angelic liturgy, only the words are transposed; the first word here stands there last.

This angelic song teaches us their deep interest in the salvation of Adam's fallen race, (Luke xv. 10.)

How far the angelic host can be a pattern to us in serving and praising God while here on earth, we will not inquire; but the redeemed *now* before the throne, they certainly are to be our examples; for the moment that the work of grace shall be perfected in us, we shall be united with them, and join them in their song of praise to God and the Lamb for ever and ever. And here it should be remembered, that whoever does not join this heavenly chorus whilst on earth will never join it above. A work so angelic, so divine, requires a preparation, a meetness, which must be attained while on earth. And there is no other means for this attainment, than an increasing knowlege of God's love in Christ, and a believing application of the blood of the Lamb to our heart and conscience. We must resort to "the fountain opened in Christ for sin and for uncleanness," and there wash our polluted souls. *Christ must be first and last* in all our attempts at serving God while in this probationary state.

For the encouragement of the lonely pilgrims through this dreary wilderness, it is no small comfort that, however few fellow-pilgrims they meet with on their way, they have an innumerable host of brethren, who are either *gone before*, or are *on their way*, or *will yet be brought out of Satan's kingdom*, "and give glory to the God of heaven."

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Art. IV.—THE PRESENT STATE OF THE ROMAN EARTH.

All students who take the prophetical Scriptures in their literal and obvious meaning, have agreed on certain great and main points, however much they may differ as to the interpretation of minor details. Thus, taking the image of Daniel as their basis, and antichrist as a person, whose reign is yet future, and under whom the Roman earth will be united into a confederacy of ten kingdoms under his supreme rule, the stone which is to crush his power, and bring upon the world millennial peace and holiness, will fall upon those countries which once comprised the empire of pagan Rome, of which the antichristianism of the latter days will be but the full development.

When all things around us are tending to the "consummation of all things," and when antichristianism now requires little more than a fitting head to give it a vitality which no other system (except Christianity) has exhibited; when hero-worship, the efforts to supersede faith by reason, and a Church embracing members of widely different creeds, are openly advocated, it becomes a matter of deep interest to trace how far the confederacy of the ten kingdoms has been as yet developed in its boundaries and internal organisation.

Even within our own times Belgium has been severed from Holland, and Algiers placed under the rule of France; Russia has advanced her boundary, so as to wrest Circassia from the body of European nations; and thus, in three places, has the old Roman boundary been restored. It would not be difficult to refer the struggles of the Crimea and the Principalities to a blind effort, hitherto only partially successful, to restore and re-draw the line through regions partly within and partly without the boundary of the old power of Rome, which the ambition and struggles of men have for generations obliterated. Austria, the claimant of the Crown of the Cæsars, is even now drawing to her side the southern duchies of Germany, and Prussia relinquishing the south, and grasping at extension towards the north only. The question of the Rhine boundary is every year becoming more imminent, and we thus see, along the whole northern boundary of the Roman empire, the spirit of change and re-organisation actively at work.

Nor is its internal organisation advancing less rapidly, with a united Italy, and a re-established throne in Greece, the question of the holy places, the decaying power of Turkey, and the increasing desire for national brotherhood, and the universal

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spread of constitutional government, commercial principles, and toleration in matters of belief; we cannot doubt that ere long we shall see the development of the ten kingdoms, five in the eastern and five in the western empire,* the divisions of which we can at present but faintly predict.

As at the time of the culmination of the power of Rome Northern Europe was inhabited by fierce and savage tribes, it seems reasonable to limit the actual possessions of the Cæsars to those districts permanently conquered and occupied by their legions and subjected to their laws. The nations beyond, though awed by the power of their mighty neighbour, and engaged in battle with the Roman soldiery, never acknowledged their authority, maintained their independence, and, when the power of Rome began to decay, were the first to attack her overgrown power.

A line drawn on this principle would, as a general rule, follow the course of the Rhine and the Danube; and for our present purpose, this boundary is sufficiently accurate.

Now, beside the Roman Empire, another great power is indicated, "The chief Prince of Rosh Meshech Tubal," the interpretation of which is generally admitted to be that gigantic barbaric power of which the Empire of Russia is the representative. Like the Roman Empire, *its* destiny also is not obscurely shadowed forth; and in marking its southern boundary, we shall follow the same rule as before, and only note the limits of those nations which are Russian in character, and not like Poland, temporarily conquered, and only held in the Empire by force. The southern boundary line may therefore be described as one drawn between the nearest points of the Baltic and Black Sea.

Here, then, we have two great powers, both recognised and described in prophetical Scripture,—the regions of Antichrist, the soil worn out by the toil of maintaining the great nations of antiquity, and the people lying lifeless under the debris of ancient paganism and priestly rule; and the region of the king of the North, Russia, unpeopled, uncivilised, with only one bond of union between them, devotion to their father the Czar.

The point to which the attention of prophetical students is directed is this, Are the Scriptures silent as to the belt of nations that lie between, intellectual and civilized, and differing in character and genius from those lying on either side of them—the governors of modern thought and history, and who exercise, at the present day, a greater influence over Europe than the Roman Empire ever did over their ancestors? If the Scriptures are not silent, what is the destiny of the people that spread from

* Of this we stand in doubt.—*E. Q. J. of Prophecy.*

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the Vistula to the German Ocean?—they cannot belong to Rome, for they are essentially, and by nature, Protestant; nor can they belong to Russia. It follows therefore, or seems to follow, that they also have a separate part to act in the great drama of this world's closing history.

How different is their character, how striking their history, in comparison with the nations on either side. *Twice* have they struck a deathblow at *antichristian* Rome—once when the Goth destroyed its temporal power for ever; and again, when a German Luther drew the hearts of a German people after him, to inflict a still more deadly blow on its spiritual power. *Twice* have they met in arms the followers of Mohammed, the *false prophet,* and driven him from his footing in the Roman earth,—once in the expulsion of the Moors from Spain, and again in Palestine at the Crusades; and again, in our own times, they have driven back the Russian from Constantinople. Placed as a guard round the Roman earth, they have protected it intact from powerful nations, and they have exercised no small influence on Southern Europe. Even the movement of a united Italy was begun, and is sustained, by the descendants of a people who entered the plains of Piedmont from Germany long after the throne of the Cæsars was the prize of the most successful and unscrupulous soldier. The genius of this people has raised such cathedrals as those of Cologne and Milan, has produced such painters as Titian and Corregio, such music as that of Handel and Beethoven, such inventions as those of printing and steam. Opposed to priestcraft, their religion has been more intense than that of Italy itself; opposed to despotism, there is scarcely a crown which they have not held steady; opposed to unbridled freedom, they have travelled further in thought than the most daring of the ancient philosophers. The brain and right hand of Europe, they have ever led the way, and from their arbitration there has been no appeal; and when argument has failed, their "dark anger" has alike driven a Napoleon to St Helena, crushed the life out of slavery, and wrested the Empire of India from unjust and incapable hands.

Such is the people whom the students of prophecy have in a great measure ignored. If they are the stronghold of infidelity, they are the stronghold of Christianity also. If they sanction and spread latitudinarian principles, they are also foremost in missionary enterprise. Their mission appears at present to be the instilling of ideas into the less favoured nations of the world. What their future history will be, appears to be different, to the writer, from that which is usually assigned to them.

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Art. V.—THE STRAITS OF OUR OPPONENTS.*

Some years ago two learned lecturers, the Bampton at Oxford, and the Hulsean at Cambridge, undertook to prove before their respective universities that "there is no sufficient ground in reason or in Scripture for the millennarian hypothesis of a personal reign of Christ upon earth." The former made at the outset some admissions which should have somewhat abated the confidence of his subsequent assertions, and rendered it impossible for him to advance not a few of his oft-recurring arguments, *e. g.*, "No doubt" the theory "has always had and now has *sober* and *learned* advocates—*pious* ones it has never wanted; and *antiquity* it may certainly plead. The truth is, that if there be any ecclesiastical tradition, *venerable more than another from its unquestionable antiquity*, and, in the common mode of arguing nowadays on such questions, *traceable to the apostles*, it is the doctrine of the Millennium, and the Saviour's personal reign on earth." But then he tells us: "If we scrutinise it closely, it seems to have originated from Papias, a friend and disciple of St John, and well fitted from the loose character of his mind to misunderstand the meaning of the apostle on a subject so easily admitting of misstatement, and then, with that eagerness for an inspired sanction which naturally marked the opinions, however vague and speculative, of the early Church, to give it circulation as an unquestionable apostolical tradition. Its wide propagation, therefore, is not to be wondered at, both from the nature of the doctrine itself—fitted, as it is, to arrest men's minds—and from its easily combining with what we know to have been a general impression in the early Church, the speedy reappearance of the departed Saviour to judge the world in righteousness, and to avenge upon the heathen the cause of His saints."

The first thing to notice in this statement is, that "Papias was the originator of the tradition." Yet the lecturer admits that Irenæus, the authority quoted for the assertion that Papias was the *originator* of the tradition, only says that he was a *witness* to it, "ταῦτα ἐπιμαρτυρεῖ." "There is nothing in this remark that asserts Papias to have been the originator of the tradition, as Mosheim observes with truth, but only the most ancient witness he could refer to." It is the lecturer, then, and no one else to whom he can refer us, who makes Papias the originator of the *tradition*, as he is pleased to call it. Then it is plain why he wishes to attribute to Papias the origin of the

* This article and that which follows are from the *Prophetic Times*.

tradition, because he was a man "of loose character of mind," just the sort of man to make a mistake of the kind imputed to him. But who says so? Eusebius, and "subsequent critics," *copying* Eusebius, as we know too well critics have a trick of doing. Irenæus does not say he was a man of slender capacity, not even competent to repeat correctly what he had heard again and again from an inspired apostle; he says he was a hearer of St John, a friend and companion of "St Polycarp," (supposed by many to be the Angel of the Church of Smyrna,) and "*ἀρχᾶιος ἀνήρ*," circumstances calculated to make his testimony unimpeachable, unless he was little better than a fool. To invalidate his testimony, therefore, it is necessary to impeach his understanding; and his understanding is pronounced to have been weak, and his "comprehension limited," because he believed in the millennial reign of Christ. He was a disciple of St John, a friend of St Polycarp, a competent witness in the judgment of St Irenæus; he says of himself what seems very sensible, "I have accurately ascertained and treasured up in my memory what I have received from the elders, and have recorded it in order to give additional confirmation to the truth by testimony. For I have never, like many, delighted to hear those that tell many things, but those that teach the truth, neither those that record foreign precepts, but those that are given from the Lord, to our faith, and that came from the truth itself. But if I met with any one who had been a follower of the elders anywhere, I made it a point to inquire what were the declarations of the elders; what was said by Andrew, Peter, Philip, Thomas, James, John, Matthew, or any other of the disciples of our Lord; for I do not think that I derived so much benefit from books, as from the living voice of those that are still surviving." It does not appear "evident," from this "discourse" at least, that he was deficient in comprehension, or in memory, or in sincerity, or in earnest desire to ascertain the truth from the fountain heads, or in any other quality required in a good witness and competent authority. But Eusebius says he was of slender capacity, because he was a millennarian, and Professor Garbett assures us that "few opinions have, in feeble minds, created more extravagance, or even in our own time taken more unhappy possession of powerful though unregulated intellects." Poor Papias! Unhappy millennarians! This is your mental condition, according to Eusebius and "subsequent critics," including Bampton and Hulsean lecturers! Either you are feeble-minded, or the measure of wit you have "to madness is allied." But a few points should have been accounted for. Why does not St Irenæus, who probably knew

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the character of Papias better than Eusebius did, say he was a man of shallow intellect? Why does he quote him? Why does he adopt his view of the personal reign of Christ on earth? Was Irenæus feeble-minded, or his genius unregulated? Is it not strange that a man of such "loose character of mind" should be able to "give circulation" to "his own misunderstanding of the meaning of an apostle," as if it had been "an unquestionable apostolical tradition?" The "wide propagation," and "almost universal reception" of millennarian views certainly appear very wonderful facts, if they had no better foundation to rest upon originally than the general aptitude of the subject to arrest men's minds, and the imagination of a man of weak intellect, "not understanding correctly certain apostolical narrations,"—interpreting, that is, simply and naturally, what he ought to have taken mystically and spiritually! Let any one read the last chapter of Eusebius, and say whether it does not seem likely that "what we know to have been a general impression in the early Church, the speedy reappearance of the departed Saviour to judge the world in righteousness," was now giving way to the expectation of the Church's present triumph under the patronage of the powers of this world. Certainly Papias's view would not so easily combine with this newer phase as with the former, and therefore "most of the ecclesiastical writers" were wrong in following him, for he was "very limited in his comprehension."

The lecturer candidly admits that the Church itself and the "orthodox Chiliasts" were not mixed up in any way with "the gross heresy of Cerinthus," who turned the kingdom of the spirits of "just men made perfect into a Mohammedan paradise." He allows that "we find it asserted by Irenæus and Justin, that it was held as an article of faith by the Church at large, in their day." Still, his judgment, in opposition to that of so many holy men, indeed of the Church at large in the best and purest times, is this, that "the conception, albeit held in a nobler spirit, and free from palpable corruption, fell far beneath the sublime idea of Christ's kingdom which we find in the apostolic writings," is "low and worldly," "sensuous," "unspiritual," and, finally, "identical with those carnal interpretations of the kingdom of Messiah, which formed in the Jewish mind the great obstacle to the reception of the Lord, and which nothing but the searching fires of persecution and the gradual opening of their eyes to the spirituality of Christ's kingdom, seems to have eradicated from the heart of even the apostles themselves." Now, I should be glad to join issue with the lecturer on this point also. I wish to ask, what is there low,

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or mean, or "worldly," in our present acceptation of the word, in the conception that the Man Christ Jesus, who suffered in this world of ours, should come again to reign with His saints in this world of ours? If the Eternal Son of God thought it not derogatory to His ineffable dignity "to clothe Himself with the vesture of our humanity," to be "compassed with infirmity," and "in all points tempted like as we are, χωρὶς ἁμαρτίας," why should it derogate from His glory to come again in His glorified humanity, and rule the world which is His purchased possession, as it never has been ruled as yet? If there was nothing low or mean in the cross, why should there be anything low or mean in the crown? If there was nothing "unspiritual" or "sensuous" in the temporal humiliation, why should there be in the temporal kingdom? What does "sensuous" mean in the lecturer's argument? Does it mean "sensual" or "carnal?" No. He does not tax orthodox Chiliasm with sensuality. He knows better than to charge with gross conceptions so many "men of undoubted sanctity, and who do not usually," he allows, "misunderstand the scope of the Christian revelation." Does it mean that in the millennial kingdom we shall have the use and enjoyment of our senses? And is there anything low, or mean, or unspiritual in that? Surely, the spiritual body will have senses, and it will be part of the happiness of the resurrection state, whether in heaven or on earth, to see with our eyes, and hear with our ears what, indeed, "eye hath not seen as yet, nor ear heard, nor heart of man conceived." Does it mean material? But what contradiction is there between the spiritual and the material? Is the Bampton lecturer a Manichæan? Let him read Dr Chalmers's fine sermon on "the New Heavens and the New Earth," and be convinced that "earth, a solid material earth, may form again, as it once did, the dwelling of sinless creatures, in full converse and friendship with the Being who made them:" "in which there will be scenes of luxuriance to delight the corporeal senses," "a materialism clarified from evil," "a paradise of *sense*, but not of *sensuality*." "The highest homage that we know of to materialism is that which God, manifest in the flesh, has rendered it." But that first manifestation was "for a little while," and "for the suffering of death;" the second will be for a longer period, and for the exhibition of the promised glory, which there is every reason to believe will be "sublime" enough.

I have not space to follow the writer step by step, when he comes to treat of the text in the Apocalypse, (Rev. xx.,) which, he says, "is the sole scriptural authority on which this hypothesis has been directly reared." If he means that the *duration*

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of the kingdom of Christ, which we look for, is here expressly declared to be "a thousand years," of course, he is right. If he means that there are no other passages which speak of Christ's reign on earth, millennarians can teach him better. Multitudes of blessed passages they so interpret. But he says further: "Our Lord describes but one more coming of Himself to the earth. He came once to save it, He shall come again to judge it." Granted! But does our Lord come only for a day, or for a thousand years? Does He come only to hold the great assize, and then to return to heaven? So the lecturer asserts. "Upon His descent from heaven, with all His holy angels with Him, all nations are immediately assembled before Him; and upon passing sentence on the just and on the unjust, both the multitudes of the wicked and the glorified saints are conveyed to their everlasting habitations, the one to eternal chains under darkness, the other to the company of heaven, and the inheritance prepared for the saints from the beginning of the world." And then—the annihilation of this terraqueous globe, or at least its desolation by fire, and where there was a world teeming with rational, intellectual, spiritual, animal, vegetable life, there shall be a void and a vacancy, a once goodly portion blotted out of the creation of God! But does Holy Scripture assert this? Does Acts i. 11 assert it? or Acts iii. 20, 21, or any other passage quoted or referred to? I answer fearlessly, no. The concurrent testimony of Holy Scripture, and particularly of this passage in the Revelation (xix. 20,) is, that our Lord comes out of heaven with His angels, "gathers His saints together unto Him," brings them with Him to this earth, when He destroys Antichrist and his false prophet with the apostate host; and, after the binding of Satan, sets them upon thrones to reign with Him a thousand years. Then Satan is loosed for a little season, and then the judgment follows of which the lecturer speaks. There is not a word about Christ returning to heaven Himself, or taking His saints with Him. He comes to earth, establishes on earth His heavenly kingdom, the kingdom He is gone now to receive in reward of His human, earthly sufferings, and, so far as we are instructed in Holy Scripture, here He remains. The tabernacle of God is with men, and He dwells with them. The last blessed promise in God's Word is, the Lord is *coming*, and the last prayer is, that the promise may be fulfilled, "Even so, *come*, Lord Jesus!"

When our author "has no more wheat," he does not refrain from "filling up the measure" of his argument "with chaff." Whereas "God's dealings with His people have been progressive, not from earthly adversity to earthly prosperity, but in

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leading the mind from forms to spirit, from temporal promises to heavenly ones, from a miserable present condition to a glorious hope and faith in things unseen, the millennarian hypothesis involves an actual retrogradation to the beggarly elements of another covenant." Millennarians, on the contrary, believe that the blessed dispensation which is coming is one in advance. It is, in the first place, the *ἀποκατάστασις*, or "restitution," the putting back again, from their present miserable condition, into a happier state, the things which sin has dislocated and disordered. It is the *παλλιγγενεσια*, a word used only twice in the New Testament, once in relation to a spiritual, and once again in relation to a material or cosmical regeneration: and this exactly expresses what we believe and maintain, that in that glorious and blessed time, when the Lord shall be King over all the earth, and the kingdoms of this world under His righteous sceptre, there will be spirituality in its highest form, divine and heavenly principles developed in their fullest power, together with material beauty, such as we may well believe will minister to the spiritual, intellectual, moral enjoyment of saints of God. Divines and moralists bid us now to "look through nature up to nature's God." May we not do so then, when, with intellect unclouded, affections "clarified from evil," "the body of our humiliation changed into a glorious and spiritual body," we shall see our Saviour face to face, and know even as we are known: when we shall understand a thousand things, not, as now, in their mere accidents and outward circumstances or appearances, but in their inner forms and real nature; a thousand laws, as we call them, not in their effects alone, their sequences and connexions with one another, but in their *ultima ratio*, their immediate connexion with the fiat or will of the Almighty and only wise and infinitely gracious Creator and Redeemer of our world. If this is retrogression, I give up arguing. If there is anything weak and beggarly, carnal, voluptuous, unsaint-like, ungodlike, unheavenly in these conceptions, I marvel that the Word of God should encourage, as it seems to us it does, such expectations; so that, except upon the supposition of our Lord coming to earth again, and bringing these blessings with Him, it is absolutely impossible to do anything with innumerable passages of Holy Scripture, but force them in the most violent and arbitrary manner to accommodate themselves to the present extension and success of the Church; *e. g.*, "In this propagation of the faith from Mount Zion till the world is filled with it, the prophecy of Isaiah has been magnificently fulfilled: 'Arise, shine,'" &c., (lx. 1–4.) Let any one read the prophecy,

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and then contemplate the present condition of the Church and of the world!

The lecturer quotes "an able writer," suggesting that a thousand years is too short a time for the saints and their King to reign—as if any millennarian supposed that there is to be no reign of Christ and His saints afterwards! about as sensible a deduction from their premises as the author's own, that "the abode of the descended king of Israel during the supposed millennium is *restricted* to a national and even local residence at Jerusalem," &c.! The fatuity of Papias must be hereditary in the millennarian family, if they are capable of such ideas. Worse still, they must be most miserable *heretics*, if they hold what Mr Garbett is rash enough to insinuate in these strange sentences: "There is, besides, something revolting to our feelings, that our blessed Lord should be abased with a new humiliation"—(We always insist upon his "appearing in glory,") and a "gratuitous dishonour!" (St Paul speaks of His being "glorified and admired in that day;") "to an earthly habitation and the unalterable meanness of a secular kingdom!" (Who calls it a "secular kingdom?" Millennarians call it the "kingdom of heaven," and think of it as ineffably splendid in light and joy.) "That He should for this desert the heaven of heavens—for this *renounce* in His nature as man God, not for thirty but one thousand years, *the communion with the Godhead*—Light with Light—very God with very God—it is, I think, on the grounds of Scripture and reason, inconceivable!" I think so, too; about as inconceivable as that "men of undoubted sanctity," such as Justin Martyr, Tertullian, Irenæus, and Catholic Christians in general for three hundred years, not to mention many thousands in our own and previous ages, should ever have promulgated such profane absurdities, and palmed them off upon simple-minded Christians as inspired apostolical traditions.

I cannot tell how far the lecturer succeeded by such arguments as these—there are many more like them—in persuading his academical audience, that millennarians are guilty of "a sinful and presumptuous mixture of the earthly with the heavenly," of a "sacrilegious removal of what God has fixed," of so many "acts of constructive rebellion against the Supreme Legislator," of "tampering with the declaration of the record, so as to evade its direct and first meaning, according to the common uses of language, because it squares not with preconceived principles or private opinions." But in the interests of truth, and with such a book as the "Essays and Reviews" before me, to show how far men may go from the truth

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of God's Word when they depart from the letter of it, I would ask, who "evades the direct and first meaning of the record" which God gives of His Son, "according to the common usages of language;" he who believes that Jesus Christ will come again to this earth, at the end of this age or dispensation, to live and reign with His saints a thousand years; or he who tries in every possible way to accommodate to the existing Church the magnificent language of prophecy and the glorious promises of earthly prosperity; or, where that is impossible, transfers the scene from earth to heaven, carrying the Church to some imaginary celestial mansions, far, far from this terrestrial globe in which her Lord has died, and she has suffered, but in which neither are to "live and reign," in which the kingdom of heaven is never to be established, nor God's name to be hallowed, nor His will done as the angels in heaven do it, nor the sons of God to be manifested, nor the creature delivered from the bondage of corruption into the glorious liberty of the children of God; but the malediction of the evil one is finally to prevail, the curse of sin to end in destruction and desolation, if not extinction! And who, I venture again to ask, would seem to echo the sound of the prophet's and apostle's trumpet most faithfully and truly, who would appear to be doing the work of the evangelist and forerunner of our Lord most consistently and effectually in such an age as this; he who tries "so to approximate the advent of the Saviour to the present moment, as to lay hold directly of men's hopes and fears," not by daring to name the year or the month or the day, but by insisting that *at any time* the Lord may come, simply adopting His own watchword; or he who, in the face of facts which prove that apostasy is eating into the heart of Christendom, persists in expecting the Church to go on and prosper *without her Saviour's presence,* and postpones His advent till those things are accomplished by *other means,* which in so many places Holy Scripture tells us *His glorious coming will alone effectuate!* "The help that is done upon earth, He doeth it Himself!"

I turn to the other learned lecturer, for whom I say at once I have a most sincere respect—"*Sed magis amica veritas.*" In Dr Wordsworth's Hulsean Lectures, (1849), we have the millennium treated of in the way with which we have become familiar. There is the usual account of Papias, the damaging allusion to Cerinthus, with the addition of Montanus, as if there were any blessed doctrine that has not been liable to heretical perversion. Then we have the "Judaistic preconceptions," the "Rabbinical ideas"—all the stock objections (you may

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see them indicated in the "table of contents,")—which have been refuted by Lacunza and others again and again. One word about the allegation that the doctrine is of Jewish origin, and was "transferred from the synagogue into the church." That the Jews entertained "carnal notions concerning the Messiah's temporal reign on earth," is true. True, that these notions prevented their accepting Jesus of Nazareth, the Man of Sorrows, the Great Sufferer, the despised and scorned. St Peter, before his conversion, before he received the Holy Ghost, and became a Christian, and an inspired preacher, showed plainly enough that he entertained these carnal notions, by exhibiting, when our Lord spoke of His kingdom, the two swords, one of which he probably used afterwards in his Lord's defence. But, I submit, this is not the question, whether the disciples *ever* entertained unworthy, low, and worldly notions of their Master's kingdom; but whether they *subsequently,* when *fully instructed and enlightened,* held high, and holy, and spiritual, and heavenly ideas of that Master returning to reign with His saints on earth in a kingdom not of *worldly origin, ἐκ τοῦ κόσμου τούτου,* such as these earthly kingdoms; not based on worldly ambition, nor ruled on worldly principles, nor cemented by blood, and supported by bayonets, "with Te Deums for bloody victories,"* carnal weapons, indeed! But a kingdom founded in righteousness and truth, ruled on heavenly principles, cemented by love, administered by saints, and supported by the example of their lives, above all by the Incarnate Saviour's presence in the midst of it; a *heavenly* kingdom, in short, but *on this earth,* to endure for a thousand years before the general judgment and the eternal state. That they expected such a kingdom, that their expectation was well founded in the Scriptures of the prophets, of which St John gives us an epitome in Rev. xix. 20, (adding the remarkable circumstance of the thousand years' duration, of which anti-millennarians have never yet given anything like an intelligible explanation. There it stands, *the reign of a thousand years!* a rock ahead still to those who oppose our views, to us a blessed and longed-for haven) — that their expectation was not rebuked by our blessed Lord; it is wonderful to me how any candid person versed in Holy Scripture can dispute. The favourite text, Acts i. 11, is so clear. The question of the disciples so palpably refers to the "time" of the restoration: "Wilt thou *at this time,*" &c. And the answer as clearly refers to the *time.* "It is not for you to know the *times and the seasons,*" &c. Is it irreverent to ask, why did not our Lord reply, "There is no such thing as a restoration of the kingdom to Israel; it is one

* Goldwin Smith.

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of your carnal notions, one of your Jewish ideas, one of your Rabbinical fables?" He says nothing of the sort; but "it is not for you to know *the times*." Nor have the times ever been revealed; not the slightest hint is given of the day or hour when the Son of man will come; whereas that coming is the one constraining argument, urged by prophets and apostles, and by our Lord himself, for a holy, earnest, watchful, *patient* life. I cannot follow the lecturer any further. He may see in Lacunza a full answer to his objection drawn from the Church's creeds, which, thank God, millennarians may hold inviolate, and defend with all boldness against Essayists and Reviewers; and I refer him to Bishop Newton for a refutation of what I am truly sorry he should venture to maintain, even with St Augustine and Bishop Andrewes at his back, that the resurrection in Rev. xx. is not a bodily resurrection. Such a notion looks to me so favourable to a heresy condemned by St Paul, that I turn from it with a "sick aversion."

Art. VI.—THE MODERN MILLENNIUM, IS IT ORTHODOX?

It is a prevalent opinion that the world is progressing towards a golden age of universal happiness, which is to be gradually and silently brought about by the advancement of science and the arts of civilised life; that by missionary enterprise, or the universal promulgation of the preached gospel, the state of the world will approximate to those glowing and gorgeous descriptions which missionary orators so readily quote from Scripture, as the predicted delineations of missionary results; that, as the fruit of agencies now at work, we are to have a millennium of universal righteousness, liberty, and peace in this world before the day of judgment and the resurrection of the dead.

We raise the question, whether this is orthodox? whether it accords with the catholic faith, or with the teachings and interpretations of the creeds and doctors to which we are mostly referred for a proper rendering of the meaning of Holy Scripture? For our own part, we repudiate it as an innovation, and reject it as erroneous and unauthorised. Are we right in this? Does sound Church authority sustain us or not? As all are personally interested in the question, and as the mistake, on whichever side it may be, is of a serious character, we propose to submit a few observations and citations on the subject.

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1. Such a doctrine certainly cannot be found in the œcumenical symbols. It is not in the Apostles' Creed, nor in the Nicene, nor in the Athanasian. These all proclaim the judgment and the resurrection, but nothing of a millennium prior thereto.

2. The Confessions of the Reformation not only do not contain it, but pointedly condemn it. The first and most widely received Protestant Confession, that of Augsburg, says: "We condemn those who spread abroad Jewish opinions, that, *before the resurrection of the dead, the godly shall get the sovereignty in the world, and the wicked be brought under in every place.*" (See Art. 17.) And in Art. 23 the times are spoken of as present, to which the Scriptures refer as the last, and in which "the world is to become even more degenerate, and mankind more sinful and weak."

In subsequent *variata,* giving an explanatory amplification of the 17th article, two propositions are laid down as containing the whole truth over against the errors at which the above condemnation was aimed: *first,* that Christians are bound to be obedient to the government under which they live; and, *second,* that the Church is never in this life to attain a position of universal triumph and prosperity, but is to remain depressed, and subject to afflictions and adversities, until the period of the resurrection of the dead.

John Conrad Goebel, in his voluminous exposition of the Augsburg Confession, interprets this article as repudiating the doctrine of the conversion of the world, and declares: "The idea of a golden age in this world, before the resurrection of the dead, is a mere phantasm, not only contrary to the entire Holy Scripture, but especially contrary to the clear and lucid prophecies of our Lord Jesus Christ, and His beloved apostles, where they speak of the times immediately preceding the day of judgment—Matt. xxiv. 23; 1 Tim. iv. 1; 2 Tim. iii. 1; 2 Peter iii. 3, and other places, where more may be seen upon the subject. Nothing is there said or predicted of a golden age, but only crosses and tribulations, which touch all the estates in the world. . . . Here on earth, while the world lasts, we are in the militant church, and have to suffer as God wills, waiting patiently for the true golden age, and the kingdom of the adorable Trinity, not in this world, here on earth, but in the future kingdom of eternal glory and blessedness." (Pp. 1256–59.)

The Apology of the Augsburg Confession, which ranks next to the Confession itself, contains this language bearing on the subject: "We see that *these are the last times,* and that as the aged are weaker than the young, so also the whole world and all nature are in their last period, and in decline. Sin and vice

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are not becoming less, but increase daily. We learn from the book of Genesis, that such sin and incontinence also prevailed before the flood. Likewise in Sodom, Sybari, Rome, and other places, fearful debauchery prevailed before they were destroyed. *These were examples which portray how it will be in the last times, immediately before the end of the world.*" (See Art. 23, 54.) This extract utterly excludes the idea of the gradual recovery of the world to righteousness by the agencies now at work, and sets aside the doctrine of any millennium of years or blessedness prior to the end of this order of things, and the resurrection of the dead.

The Confession of Basle, the Former Confession of Helvetia, the Confession of Saxony, the Confession of Wirtemburg, the Confession of France, the Confession of England, are of the same tone and spirit with that of Augsburg. The Latter Confession of Helvetia, written by the pastors of Zurich in 1566, and approved and subscribed, not only by the Tigurenes themselves, and their confederates of Berne, Schaffhausen, Sangallia, Rhetia, Mulhausen, and Bienne, but by the churches of Geneva, of Savoy, of Poland, and likewise of Hungary and Scotland, is particularly clear upon the point where it says: "Out of heaven the same Christ will return unto judgment, *even then, when wickedness shall chiefly reign in the world, and when Antichrist, having corrupted true religion, shall fill all things with superstition and impiety, and shall most cruelly destroy the Church with fire and bloodshed.* . . . We therefore condemn the Jewish dreams, that before the day of judgment there shall be a golden world in the earth, and that the godly shall possess the kingdoms of the world, their wicked enemies being trodden under foot; for the evangelical truth, (Matt. xxiv. and xxv., and Luke xxi.,) and the apostolic doctrine in 2 Thess. ii., and in 2 Tim. iii. and iv., are found to teach far otherwise." (See chap. ii.)

3. The leading Reformers, as individuals, have left their most decided testimony against all such notions.

Luther says: "This is not true, and is really a trick of the devil, that people are led to believe that the whole world shall become Christian. It is the devil's doing, in order to darken sound doctrine, and to prevent it from being rightly understood. . . . Therefore it is not to be admitted that the whole world, and all mankind, shall believe on Christ; for we must perpetually bear the sacred cross, that they are the majority who persecute the saints."—*Walch's Luther,* vol. xi., cols. 1082–83.

A guest having suggested to him that, if the world should last, there might yet be many improvements, Luther exclaimed:

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"God forbid! it would be worse than all the past. There would arise many other sects, which are now hidden within the hearts of men. May the Lord come and cut all short, for *there is no hope of improvement!*" Again he says: "that the Papal Church should reform is an impossibility; neither will the Turks and Jews. . . . . I see nothing else to be done but to say, Lord, Thy kingdom come!" And again: "You will ere long see wickedness prevail to such an extent that life will become a heavy burden, and everywhere the cry will be raised, God, come with Thy last judgments!" A millennium of blessedness on this side of the day of judgment was heresy to him.

Melancthon's views were equally unmistakable. His own words are: "The true Church will always suffer persecution from the wicked to the end of time, and in the Church itself the good and the evil will continue blended together." He believed and affirmed, with Luther, that the world was rapidly approximating the day of judgment, so rapidly that the idea of a millennium first he could only regard as utterly heretical. Mohammedan empire and the Papacy he identified with Antichrist, and claimed that they would stand till Christ himself should come.

Calvin calls Luke xviii. 8 "a clear prediction of Christ; that from His ascension into heaven until His return, men will everywhere remain in unbelief." On Matt. xxiv. 30, he says: "There is no reason why any person should expect the conversion of the world; for at length (when it will be too late, and will yield then no advantage) they shall look on Him whom they have pierced." And on 1 Cor. xv. 51, 1 Thess. iv. 15, 2 Thess. ii. 2, &c., he shows plainly how adverse was his understanding of the Scriptures to the notion under consideration.

Knox thus expresses himself in his "Treatise on Fasting:" "What were this but to reform the face of the whole earth, which never was, *nor yet shall be, till that righteous King and Judge appear* for the restoration of all things."

4. The Westminster standards also know nothing of a millennium before the Advent. On the other hand, the Confession of Faith presents the subject of Christ's coming to judgment as an impending event, for which every Christian should be, at this present time, constantly watching. And we are sufficiently acquainted with the sentiments of the majority of "the chief divines" composing the Assembly, to be assured that they held to no such foolish dream as the conversion of the world before Christ comes. William Twisse, the moderator of the Assembly, John Selden, Henry Ainsworth, Stephen Marshall, Jeremiah Burroughs, Herbert Palmer, Joseph Caryll, and William Gouge,

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were members of that body, and they each taught that no millennium could come before the return of Christ and the resurrection of the dead.

5. In the shape in which it is now held, the doctrine in question certainly can claim no great antiquity. Dr Lillie says correctly: "It is very questionable whether, even so late as two hundred years ago, it had yet been heard of amongst men." It was first propounded by Daniel Whitby, D.D., who offered it "to the consideration of the learned" as a "*new hypothesis.*" * "Having employed some thoughts," says he, "upon the mystery of the conversion of the Jewish nation, mentioned by St Paul (Rom. ix.) and comparing the glorious things he there says of it with what the prophets had foretold of the same thing, in very high expressions, I began to compare them with what was written in the Revelation concerning the new Jerusalem, the new heavens, and the new earth, and the bride of the Lamb made ready for a marriage with Him; and finding that this bride was thought by the best commentators to be the Jewish Church and nation (?), represented formerly by our Saviour as not having on her wedding garment; that the new heavens and the new earth were things promised to the Jews; that the new Jerusalem was described in the very words of the prophet and Jewish writers, speaking of that glorious state they expected towards the end of the world,—I was strongly inclined to conceive this glorious conversion, which St Paul saith shall be, even to the Gentile, life from the dead, and which is by the prophets frequently represented as the new birth, revivescence, resurrection of their dead church and nation by the Messiah, so that death shall be no more, *might be* the very resurrection intended by St John; and the flourishing condition and union both of the Jewish and the Gentile Church thus raised from the dead, and so continuing in peace and plenty, and a great increase of knowledge and of righteousness, and a return of the primitive purity of doctrine and manners, *might be* the reign of the saints on earth a thousand years, which the apostle mentions; this naturally led me to a discourse of the millennium, *which being framed according to* THIS NEW HYPOTHESIS, I shall now offer it to the consideration of the learned."

The doctrine of a mere *spiritual* millennium in this world was thus considered something "*new*" by Dr Whitby himself, and was put forth then, as a mere *hypothesis*, for the consideration of the learned. His own account accordingly agrees with the statement of Edward Bickersteth, who says he could not trace it back any further. Either, then, Dr Whitby was greatly

* **Incorrect. The reader will find it in John Howe.—Editor.**

mistaken, and is quite untrustworthy on the subject, or the whole theory is an innovation upon the ancient faith, with no claim whatever to historical orthodoxy.

6. There is not a respectable or acknowledged creed in Christendom, ancient or modern, known to us, which either directly, or by implication, teaches the doctrine of the universal conversion of the world, or the intervention of a thousand years of general righteousness, liberty, and peace, prior to the resurrection of the dead. If it, therefore, is an orthodox doctrine at all, it is orthodoxy without legitimate recognition, and presents the anomaly of being a part of the faith, without a place in any of its official statements. But a thing which is confessed by none of the creeds, and which is pointedly condemned by the greatest and the most widely received of them, claims in vain to be regarded as other than erroneous and heterodox.

7. But the only ultimate test of orthodoxy is the inspired Word of God: "If they speak not according to this word, it is because there is no light in them." And we feel entirely sure that the doctrine of the gradual conversion and renovation of the world by the means now in use does not speak "according to this word." The parable of the wheat and the tares stands out against it, like a continent against the sea, as also that of the net. The tares grow until the harvest, which is the end of the world. The bad fish continue till the net comes to the shore, and the judgment sits. The Saviour's prophecy in Matt. xxiv. and xxv., which stretches from the fall of Jerusalem to the final consummation, knows nothing of it, and leaves no room for it. Daniel's visions of the career of persecuting Gentile sovereignties, which he contemplated till the judgment sits, absolutely exclude it. The Saviour's addresses to the Church as a "little flock"—a persecuted minority—a people whose life in all ages of this dispensation had its exemplification in His experiences, and never more than a candlestick stationed in the midst of surrounding and abounding darkness, are against it. The apostolic descriptions of the mystery of iniquity and antichristian developments, which were then already active, and which were to augment with time, and reach their highest bloom of disastrous abomination in the last days of this dispensation, and be destroyed only when Christ himself shall be revealed to judge the living and the dead, demonstrate its impossibility. The fact that the last days are everywhere shown to be the worst days—days the same in character as the days of Noah and of Lot—days of unbelief, apostasy, and organised rebellion against God and Christ, both in Church and State—days of peril, violence, and persecuting iniquity—days of false Christs

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and false prophets, from whose deceits the very elect are hardly safe—days of wars and rumours of wars, of distress of nations with perplexity, and of tribulation which shall make men wish themselves dead for relief from it—all of which is so clearly and fully foretold, stamps the fond idea as utter delusion. If the days before the flood constituted a golden age; if it was a golden age in Sodom when Lot lived in it; if it was a golden age for Jerusalem after Christ was rejected and crucified; if it is a golden age in which many depart from the faith, giving heed to seducing spirits and doctrines of devils; if it is a golden age when "men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof;" if it is a golden age when "evil men and seducers shall wax worse and worse, deceiving and being deceived;" if it is a golden age when the professed Church shall say, "I am rich, and increased with goods, and have need of nothing," and knoweth not that she is "wretched and miserable, and poor, and blind, and naked;" if it is a golden age when the beastly prophet of hell shall sway the world, and deceive them that dwell upon the earth by means of his lying wonders, and cause all who will not worship the image of the beast to be killed;—then, but then only, do the holy Scriptures authorise us to expect a golden age in this world prior to the judgment and the resurrection of the dead.

We, therefore, conclude with Luther, that it is "really a trick of the devil, that people are led to believe that the whole world shall become Christian," and hold with the Heidelberg Dr Pareus, that "it is a thing never to be looked for, that the whole world shall become Christian, since the enemies of the Church, together with Antichrist, shall not cease but at the final coming of Christ." And it is that coming, and not a fancied millennium of universal blessedness, to be wrought by the progress of science and evangelisation, to which we are directed as the true and proper hope of the Church.

Is it not also something like the Whitbyan theory, which is specifically condemned by St Paul in 2 Tim. ii. 17, 18? What sort of resurrection was that taught by Hymenæus and Philetus as "past already," but just such a spiritual and allegorical resurrection? Does not Tertullian refer to the same where he speaks of certain heretics, who explained the resurrection to be "our baptismal renovation," or that renewal of the heart or the Church "wherein we shake off the death of ignorance, and arise

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from the grave of the old man alive unto God?" But what saith inspiration respecting these teachers? "*Their word will eat as a canker;*" "*concerning the truth they have erred. . . . . and* OVERTHROW THE FAITH." Let Christians then away with such allegory, and "wait for the Lord from heaven."

Art. VII.—THE MIGHTY MOTIVE.

The grand controlling forces which break the spell of earthly attractions, which wake the utmost energies of the redeemed and pardoned man, which uplift his heart from earth-born cares and vain pursuits, which bring the soul in harmony with Deity, and the life in union with eternity, though they all spring from a single fountain, yet reach the soul by different avenues, and in different ways contribute to the great result.

Inward powers and outward motives are the two marked divisions of impelling energies which effect the salvation of mankind. External motives alone are too weak to break the enchantments of wickedness, to disenthrall the slaves of sin and Satan, and to resurrect the buried greatness of lost and ruined humanity. And inward powers that work a renovation of the heart yet call for the aid of outward motives to strengthen the wavering mind and confirm the hesitating purpose, and rouse the soul to action as with a trumpet's blast. But when the Holy Spirit of God convicts, renews, and regenerates the heart, and plants itself as an abiding power within the soul, then all the great and mighty motives of the gospel lend their aid to bring about the grand result,—salvation by grace, through faith, and hope, and love.

Salvation is of the Lord. Our great dependence for it, both in this life and in that which is to come, must be the power of God within; that unseen, eternal energy, which impels the soul through storms and calms, through adverse tides and counter currents: but yet there are also favouring gales of blessing, and steady "trade winds" of hope and faith, which fill the Christian mariner's expanded sails, and waft him swiftly on his homeward course.

And all these God-given helps are most welcome to him who feels his weakness and infirmity, and knows the need and value of eternal strength. The love of God shed abroad in the heart by the Holy Ghost; the memories of mercy that reach from Eden's garden to the present hour; the sacred recollections of Bethlehem and Olivet, of Gethsemane and Calvary, the fragrant

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remembrances of God's gracious providence and His guiding hand; the earnest warnings of His living Word, which bid us to take heed lest we fall, and exhort us to fear lest a promise being left us of entering into His rest any should seem to come short of it; the shortness of time, the uncertainty of life, the solemnity of the coming judgment, and the mighty grandeur of eternity, combine to stay our hearts, to strengthen our souls, and to save us amid the thickening perils that crowd our path as pilgrims in this world.

And if there are dangers to be escaped, there are also glories to be won, joys to be gained, honours to be inherited, crowns to be given, white robes to be put on, palms for the overcoming hosts, hopes set before us, which make earthly splendours seem like dross, and joys set before us, which may well cause us to endure the cross and despise the shame, until called to sit down with Christ upon the throne.

But among all the mighty motives that God has placed before the minds of Christian men, whether to impress their own hearts, or to be used by them to influence those around them, there is one that stands pre-eminent in the potency of its influence, and in the universality of its application;—a motive which is addressed to every single soul of man, which affects the destinies of the living and the dead, and which has had weight throughout all generations, and in every clime and land. Next to the inward working of the Spirit of the Lord, this may be regarded as a controlling element in the saving system of divine revelation. Not even the thought of the shortness of life, or the solemnities of death; the fear of hell, or the hope of glory; the joy of the saved, or the ruin of the lost, can vie in awful weight, and solemn majesty, and impressive influence, and awakening power, with the great fact that Jesus Christ, the crucified and glorified Redeemer, the humbled and exalted Saviour, the Son of Mary and the Son of God, shall come again in all the glory of His Father, to judge the world in righteousness at the last day.

I know very well that this great motive may be abused. No outward motive can be a guarantee against false profession, shallow penitence, ignorant zeal, ill-considered effort, and misdirected labour. And the influence of this important motive may be abused and perverted until it degenerates and begets slavish fear, senseless panic, or dishonest eye-service. No motive can act properly upon a profane, corrupt, and unregenerate heart. Abuses and perversions are the legitimate result of human frailty and Satanic spite. Ungodly men will turn the very grace of God into lasciviousness, will reject the counsel of God against themselves, and will wrest the holy Scripture to

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their own destruction. Not till the heart is renewed by the Holy Spirit and established in the grace of God, can we be assured that *any* truth will not be held in unrighteousness, and perverted to an evil use. The divine order was not truth and grace, but rather "*Grace* and *truth*," that came by Jesus Christ. *Grace* is the teacher, the saved ones are the pupils, and the *truth* is the lesson to be taught. And when grace teaches, this is the very lesson that it inculcates, this the impressive motive that it brings to mind:—

"For the grace of God that bringeth salvation hath appeared to all men. TEACHING us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that BLESSED HOPE, and the GLORIOUS APPEARING of the great GOD, and our SAVIOUR JESUS CHRIST: who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works," (Titus ii. 11–14.)

No external motive can be stronger in its influence upon both saint and sinner, than the consideration of that great event which marks the meeting place of two eternities, the crisis in the history of the planet and the race, the hour which bears the burden of immortal destinies, which closes up this present dispensation of mercy to the world, and opens to our view that scene of glory which shall reach throughout all the ages, world without end.

The importance of this majestic fact, and its impressiveness as a motive to human action, are fully recognised by Christ himself in his teachings; and the Holy Spirit, through both prophets and apostles, in many different ways, states and repeats and emphasises it as a motive of the first importance, and as bearing upon the whole course of human life, and human duty, and human responsibility.

Is repentance preached to sinners?—it is urged in words like these, "God commandeth all men everywhere to repent: because he hath appointed A DAY, in which he will JUDGE THE WORLD in RIGHTEOUSNESS by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead," (Acts xix.)

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall SEND JESUS CHRIST, which before was preached unto you: whom the heaven must receive until the times of RESTITUTION of all things, which God hath spoken by the mouth of all his holy prophets since the world began," (Acts iii. 17–21.)

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Are mockers and scoffers to be warned of their danger and of their doom? "Enoch also, the seventh from Adam, prophesied of these, saying, Behold THE LORD COMETH with ten thousand of his saints, to EXECUTE JUDGMENT UPON ALL, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him," (Jude 14, 15.)

Would Jesus console His disciples when about to depart and leave them in a world that hated them? He says, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I WILL COME AGAIN, and receive you unto myself; that where I am there ye may be also. I will not leave you comfortless: I WILL COME TO YOU," (John xiv. 1–3, 18.)

Would the prophet give comfort to the trembling and desponding souls? He says, "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold your God will come with vengeance, even God with a recompense; he will come and save you."

Are the persecuted and abused children of God, who are despised by those who profess His name, to be encouraged in their separation from their friends? To them it is said, "Hear ye the word of the Lord, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed."

Are the servants of the Most High to be strengthened in the persecutions which come upon them from a wicked world? The apostle tells them that their troublers shall have tribulation, and they themselves shall have REST, "When the Lord Jesus shall be revealed from heaven with his mighty angels; in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."

Are the people of God beset by sore and bitter trials? To them it is said, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing

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happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings: that, when his glory shall be revealed, ye may be glad also with exceeding joy."

And they are also addressed as those "who are kept by the power of God through faith unto salvation, ready to be revealed in the last time: wherein ye greatly rejoice, though now for a season (if need be) ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ: whom having not seen, ye love; in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory."

Are the rich and haughty and oppressive to be rebuked and warned? To them it is said, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days."

Are the poor and down-trodden encouraged to hope on amid their poverty and depression? It is in words like these?—"Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; establish your hearts: for the coming of the Lord draweth nigh."

Are men to be warned against worldly encumbrances, and absorption in earthly interests and occupations? The apostle says:—"But this I say, brethren, The time is short. It remaineth, that both they that have wives be as though they had none: and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not: and they that use this world, as not abusing it. For the fashion of this world passeth away."

And again the Saviour exhorts them, saying, "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

Are differences and strifes and grudgings to be done away? It is written:—"Grudge not one against another, brethren, lest

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ye be condemned: behold, the Judge standeth before the door," (Jas. v. 9.)

Is brotherly love to be fostered and encouraged? The apostle prays, "And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end he may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints," (1 Thess. iii. 12, 13.)

Is holiness of heart and life to be urged upon the saints who have been buried with Christ and risen again in the likeness of His resurrection? It is said:—"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, and not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience," (Col. iii. 1–6.)

And again the beloved disciple says:—"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure," (1 John iii. 2, 3.)

Is the perfect sanctification of the Church of God desired? That desire is expressed in these words of the apostle to the Gentiles:—"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ," (1 Thess. v. 23.)

Are broken-hearted and bereft ones seeking consolation? What words can be more fitly chosen than these words of the great apostle? "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds,

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to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words," (1 Thess. iv. 13–18.)

Would an apostle, steadfast unto death, give us his last dying testimony? He says, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing," (1 Tim. iv. 7, 8.)

Are brethren exhorted to fidelity and diligence in the work and worship of God? It is said:—"Let us hold fast the profession of our faith without wavering; for he is faithful that promised: and let us consider one another, to provoke unto love, and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching," (Heb. x. 25.)

Are elders in the Church admonished to discharge their solemn responsibilities? This is the exhortation:—"The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away," (1 Pet. v. 1–4.)

And finally to all classes and conditions of Christian men throughout all ages and throughout all lands, the Saviour speaks these solemn words, "Take ye heed, watch and pray, for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch."

Thus with perpetual iteration does the Holy Ghost not only call our attention to the fact of the coming of the Lord, but also urge us by it to the performance of every duty, the endurance of every trial, and the forsaking of every sin. Thus does it set this motive continually before the Church and the world.

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This is the warning to be uttered; this is the exhortation to be spoken; this is the comfort to be administered; this is the gospel to be preached. Death, that is constantly presented by men as the great motive to action, is constantly overlooked in the Word of God. Nowhere in the Bible are we bidden to long to *die.* The gospel recognises death as an universal fact, "but after this, *the judgment,*" the resurrection, the coming of the Lord, the everlasting glory, and the eternal doom, are the objects to which it directs our gaze.

The Thessalonians "turned to God from idols to serve the living and true God, and to wait for his Son from heaven, even Jesus which delivered us from the wrath to come." The grace of God taught primitive Christians to "live soberly, righteously, and godly in this present world," and to look for "that blessed hope, even the glorious appearing of the great God and our Saviour Jesus Christ." The Hebrew Christians were taught that "to them that look for Him He shall appear the second time without sin unto salvation." And the apostle Paul declared that there was a crown laid up for him which the Lord the righteous judge should give him in that day, and not to him only, "but to all them also that love His appearing." And to the succeeding church in every age and in every land, the appearing of the Lord has been the day-star of their souls in hours of darkness, and the morning of their joy beyond this night of tears. It has roused the slumbering, quickened the tardy, cheered the disconsolate, strengthened the weak, comforted the mourners, sobered the gay, busied the triflers, and cast the sunshine of eternal glory upon the sorrows of the church, and the shadows of eternal doom upon the mirthful madness of a sinful world.

And what other motive can take the place of this? Much as men pride themselves on the improvements of these latter days, I fear that every alteration of the gospel of God will prove a dire mistake. Three things form the burden of the Spirit's work in convincing the world: sin, righteousness, and judgment. Three topics formed the burden of that testimony which made the haughty Felix tremble, as Paul "reasoned of righteousness, temperance, and judgment to come." And no preaching can be apostolic in its character, or profitable in its results, unless, with all the other facts and doctrines of divine revelation, it prominently presents to view the solemn verities of a coming judgment and a coming Lord.

I know the excuses that men frame for neglecting these momentous themes. But their excuses will not save sinners here, nor justify their own unfaithfulness in the day of doom. Men

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may shrink from opposition, but when was God's Word known to be palatable to a wicked world? Said the sainted Fletcher of Madely: "I know many have been grossly mistaken as to the years; but because they were rash, shall we be stupid? Because they said 'to-day,' shall we say 'never?' and cry 'peace, peace,' when we should look around us with eyes full of expectation? Let us not judge rashly, nor utter vain predictions in the name of the Lord; but yet let us look about us with watchful eyes, lest the enemy take advantage of us, and we lose the opportunity of rousing people out of their sleep, of confirming the weak, and of building up in our most holy faith those who know him in whom they have believed."

The old path is the good way, and I am persuaded that good and not evil would be the result of learning, like the Thessalonian Christians, to serve the living God, and to wait for His Son from heaven. No doubt such a faith and hope might interfere with some of the worldly schemes and plans of worldly men in Church and in State. No doubt it would draw the line between a world doomed to destruction, and a church waiting for redemption. No doubt it would disquiet formalists and disturb hypocrites, to be warned that "the coming of the Lord draweth nigh" and "the judge standeth before the door." No doubt the votaries of the world, the flesh, and the devil, besotted amid the lusts of the flesh, and the lust of the eyes, and the pride of life, would be displeased to hear that the world is to pass away and the lust thereof. No doubt the servant who says in his heart, "My Lord delayeth his coming," and smites his fellow-servants, and eats and drinks with the drunken, would be angry to know that his doom was impending, and his Lord was near. No doubt pride, and ambition, and honours, and titles, and fame, for which men seek, would shrivel in the light that flashes from the great white throne, or crumble into dust at the mention of impending wrath; but though wood and hay, and stubble perished, gold, silver, and precious stones would remain. Faith, hope, and charity would still abide. Men would not grudge one against another while the judge was at the door; they would be patient unto the coming of the Lord; they would exhort one another as they saw the day approaching; they would be full of mercy and good fruits as they realised the solemn certainty and nearness of that day when the judge shall say, "I was hungry and ye fed me. I was thirsty and ye gave me drink." They would warn sinners to "flee from the wrath to come," and would labour with a zeal too little known, to save men with fear, "pulling them out of the fire," hating even the garment spotted by the flesh.

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Such, in our judgment, would be the results of a faithful proclamation of this grand and mighty truth. Our limited space prevents pursuing the subject now as we hope to hereafter; but in closing we would say to the ministry, in the language of Dr Hugh M'Neile, of Liverpool: "My reverend brethren, watch, *preach the coming of Jesus*—I charge you, in the name of our common Master, *preach the coming of Jesus*—solemnly and affectionately in the name of God, I charge you *preach the coming of Jesus.* Watch ye, therefore, (for ye know not when the master of the house cometh, at even, or at midnight, or at cock-crowing, or in the morning,) lest, coming suddenly, he find the 'porter asleep.' Take care—'what I say unto you, I say unto all—Watch.'" *

Art. VIII.—DANIEL, CHAPTER IX.

As *the subject* of the prophetic part of the Book of Daniel is similar to that of the Book of Revelation, so is likewise *its character.* It contains detached visions; the first of which was seen by Nebuchadnezzar in a dream, (chap. ii. 1, &c.,) which Daniel first had to recall to his memory, and then to interpret to him, (ver. 31–45.) And these visions are similarly *interrupted,* as those are in the Book of Revelation, by intervening, apparently detached revelations. Thus, Revelations vii., xi., and xv., may be regarded in this light; and the chapter before us in this book may be called such an interruption between chapters vii. and viii. and chapters x. to xii. This may teach us the important lesson that, though each vision carries the main subject nearer to its consummation, neither the Book of Revelation nor the prophetic part of the Book of Daniel can properly be called a connected historic outline of the times which these books respectively comprehend. There are breaks or interims in them of considerable extent, and some things are entirely omitted which we might have thought essential or of great importance, and this simply because they are not directly connected with God's people. It should be observed that in the Old Testament prophecies heathen nations are introduced into them chiefly in so far as they come in contact with God's ancient people, and in the New Testament prophecies the Church of Christ is the main burden of their song. The Antichrist and his followers are so much dwelt upon, simply as a pretended

* The above is from an American newspaper.

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branch or caricature of that Church, in order to warn true believers, and to guard them against the delusions of the great enemy, whose endeavour it was from the beginning to sow tares among the wheat.

Attention to these points would greatly assist in the unfolding particularly of unfulfilled prophecy. It should be remembered that though prophecy becomes history *after* its fulfilment, or subsequently to the supply of its details, it is not, properly speaking, history *before* its fulfilment.

Daniel, by his inquiry into the predictions of God's Word, set us a bright example. He made the study of prophecy his solemn duty, in order to ascertain what God had determined touching His people in the Scriptures of truth. And no sooner had "he understood by books the number of years, whereof the word of the Lord came to Jeremiah the prophet," (chaps. xxv. 11; xxix. 10,) that the seventy years' desolations of Jerusalem were accomplished, than "he set his face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes," the speedy fulfilment of this prediction, imploring Him that He would graciously "cause His face to shine upon His sanctuary, which was desolate," and turn again to His chosen people in mercy. And oh! what a prayer he poured out before the Lord! What acknowledgment of sin and guilt, in which he placed himself on a par with his people throughout! What humility, what self-loathing, what pleading for mercy and forgiveness—yea, what a justification of God in His dealings towards them! And what approbation did God manifest, and acceptance grant to His servant's prayer? (see ver. 20–22.)

Daniel obtained more than he prayed for. The angel Gabriel received the commission with all speed to acquaint the longing prophet with the resolution which had been passed in the court of heaven. "He was caused to fly swiftly," indicating thereby the readiness with which God grants to His loving children their petitions. We have a most striking instance of this by God's instant and cheering message to His faithful servant Daniel, as recorded in this scripture. Daniel simply prayed for the restoration of his people to the land of their fathers, and for the rebuilding of their sanctuary. These things, however, were not only granted to him, but the Lord was pleased to reveal to His beloved servant events to be accomplished in the history of his people, not only in the Old Testament dispensation, but down to the very close of the present dispensation. To none of the other prophets was the exact time revealed of our Saviour's first coming and death as unto Daniel. To him

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was granted an insight into the future history of his people of the most astounding nature. He was to look beyond the seventy years' captivity to seventy weeks of years. The former seventy had expired, and seventy weeks of years were to ensue, which should bring down the history of his people to the latest time,—far beyond the first coming and death of their Messiah, even "unto the time of the end"—and not only the sanctuary was to be rebuilt, but likewise the city and the walls.

However, this comparatively near restoration was not to captivate Daniel's mind; forwards he was to direct his mind's eye, even unto the coming of the Messiah, and to the great work which He was to accomplish. But, alas! instead of unalloyed joy and delight, what a scene of desolation, and what grief and sorrow met the prophet's eye in the far future by witnessing an incomparably greater and longer captivity than that in Babylon, as a punishment of his sinful people for rejecting their long-expected Messiah, and by seeing a small remnant only participate in the blessedness of their coming Messiah.

We want the prayerful spirit of Daniel revived in our days of polymathy, in which the mind is diverted by so many objects, and man has no time left for the concentration of his thoughts on the important subject of our Lord's second advent and its attendant events. By earnest and persevering prayer we should doubtless obtain, like Daniel in his days, deeper insight into prophetic truth, and be instructed in many things concerning the kingdom of God about which we are ignorant at present.

Daniel was not unconcerned with regard to the prophetic word, as so many of God's people are at the present day, for the worldly and pleasure-loving multitudes cannot be expected to interest themselves in this study, being heedless, and consequently ignorant of the most common truths of God's Word. The signs of our times ought to draw our attention to the subject of unfulfilled prophecy, which Peter the apostle calls "*the more sure word,* whereunto we do well to take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in our hearts." In Matt. xxiv., after our Lord had spoken of the signs that should accompany His second coming, and noticed the great tribulation which will be occasioned by the reign of Antichrist, and had also spoken of the false teachers and false Christs, emphatically adds, "*Behold, I have told you before.*" He requires us, therefore, to attend to this important subject. Indeed, how shall we prepare for these solemn events ourselves, and instruct others in them who may be placed under our care, unless we attend to them? Humble

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dependence on the Holy Spirit's teaching and prayer like that of Daniel's are the best, and indeed the only means, at arriving at a true scriptural knowledge of prophecy, or of any truth of God's Word.

We will now enter upon a brief explanation of the seventy weeks, ver. 24–27 of this chapter.

Before all things, it will be proper to state that the word "weeks," in our translation, does not really express the original Hebrew terms, which simply mean, "*seventy-seventh*, or *seven-seventieth*."* *Seven, or a seven*, denoted among the Jews seven years, similar to our word "century" denoting one hundred years. For convenience' sake, we will use the word "weeks," as it stands in our version. But these *prophetic weeks afford no ground* for taking any other number in this book, or in any other scripture, unless specified, in the sense of the year-day theory. Not only the Hebrew words, but the whole import of the passage shows, that these seventy weeks, or seventy-seventh, represent 490 years. The scriptures generally referred to in support of the year-day theory do not in reality prove its truth, because it is invariably stated in connexion with those passages that a year is either to be taken as a day, or a day as a year, (see Num. xiv. 34 ; Ezek. iv. 5, 6.)

The adoption of *the typical and antitypical*, or preliminary and final sense of prophecy, would remove all the difficulty in the way in explaining unfulfilled prophecy. The general character of God's teaching is by types or similitudes, and these types always have their antitypes. God's dealings with His ancient people are typical of His dealings with His people now, with the characteristic exception of the different dispensations. All that appertains to the Israel of God is typical; as, for instance, their religious ordinances, their polity, their history, and all that has reference to their present blessings, and privileges, and hope of future glory.

The Jews rightly understood the seventy weeks before their fulfilment, and expected their Messiah accordingly at the very time when He actually appeared. But, as He did not answer their carnal expectations, they rejected Him. Since then, they laboured miserably to pervert this striking and important prophecy. The consoling truths contained in it,—"to finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness,"—which to Daniel must have been most cheering, were lost upon

* The number "seven" is a figure, as we know, recurring constantly in the Bible. It is employed both in the Old and New Testaments for expressing sacred things and periods. Hence thus employed here.

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them. They dreamed of nothing but earthly glory. The chosen remnant alone enjoyed the blessings of their Messiah, and rejoiced in His great salvation. However, the whole nation will also at last enjoy these blessings, upon their being restored to the land of their fathers, and to the favour of their covenant God, at Christ's second coming. After they will have passed through the great tribulation, (Matt. xxiv. 21,) and been truly humbled by a deep consciousness of their sin and guilt in rejecting their Messiah at His first coming to suffer and die for this lost world, they will welcome Him in His own words, "Blessed is He that cometh in the name of the Lord!"

As all the curses denounced by Moses have overtaken the Jews for their sins, so all the blessings pronounced by Moses and their prophets will likewise be bestowed upon them upon repenting for their sins, returning to their covenant God, and believing in Jesus Christ.

"To seal up the vision and prophecy," denotes evidently that by the fulfilment of the vision the events predicted will be verified. This fact corroborates what we stated above, that these blessings are reserved for the Jews, as a nation, against the time of our Lord's second coming.

"And to anoint the Most Holy." This expression, which occurs forty-three times in the Old Testament, Dr Hengstenberg says, is never applied to persons, but always to things. It must hence refer to the most holy place, (holy of holies,) of the temple which is to be built, according to the prediction in Ezekiel, chapters xl.–xlviii. This affords an additional proof, that these blessings are yet future. (Comp. Ez. xxxvii. 27, 28.)

"These then," says Dr Tregelles, "are the objects of hope,—circumstances which will be brought to pass when the seventy weeks have run their termination. The point from which they begin is next stated: "from the issuing of the decree to restore and to build Jerusalem:" this is not the decree of Cyrus, (Ezra i. 1;) for that was simply to build the house of the Lord God of Israel in Jerusalem: neither was it the decree given to Ezra by Artaxerxes in the seventh year of his reign, (Ezra vii.;) for that related to the worship of God, &c.; but it evidently must be the decree given to Nehemiah in the twentieth year of the Artaxerxes, in the month of Nisan; this last is the only decree which we find recorded in Scripture, which relates to the restoring and building of the city. It must be borne in mind that the very existence of a place, as a city, depended upon such a decree; for before that, any who returned from the land of captivity, were only in the condition of sojourners; it was the decree that gave them a recognised political existence. Profane

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history shows, that from the command of Artaxerxes to Nehemiah to rebuild Jerusalem, (Neh. ii. 5–8,) to Christ's entrance upon His public ministry, there were 483 years, or seven weeks and sixty-two weeks, together sixty-nine; and B.C. 453; deducting 453 from 483, there remain thirty, or, vulg. era, thirty-three years for the life of our Lord.

If it be asked, why these weeks of years, in verse 25, are divided into two portions up to Christ's public ministry and death? we answer, in order to show to David's people how many of these weeks, from the issuing of the command, must pass before the city of Jerusalem should be rebuilt. Profane history affirms this also, by showing, that about the expiration of seven of these weeks, Jerusalem had become again a tolerable city.

"The troublous times" in which this work was accomplished we learn from the Book of Nehemiah. Then, from the rebuilding of the city, "unto the Messiah the Prince," a second term of sixty-two weeks should expire, or sixty-nine in all from the issuing of the edict by Artaxerxes. The seventieth week (ver. 27) is yet future. The interim between the sixty-ninth and the seventieth week is passed by in silence by Daniel.

Ver. 26—"And after *the* threescore and two weeks shall Messiah be cut off." The definite article, which ought to be put, marks these threescore and two weeks as being identical with those in ver. 25. Dr Tregelles says, the 483 years from the issuing of the decree ran on "to Messiah the Prince;"—it becomes then important to inquire, to what part of our Lord's earthly path the reference is made. He was "born King of the Jews;" but this appears to be something more than the mere title. Now the only time in which we find the Lord Jesus taking before Jerusalem this title, was, when six days before He suffered, He came thither on the ass's colt. He was then presented as King, and six days afterwards, He was put to death as the King of the Jews!

Thus strictly was this chronological prophecy fulfilled, which was uttered 540 years before. And, however improbable, in certain instances, an event may appear, the yet unfulfilled prophecies will be similarly accomplished—not vaguely, but to the very letter.

The words, "but not for Himself," are better, (see margin,) "and shall have nothing for Himself." When we view Christ on the cross—forsaken by His disciples—violently taken out of the land of the living, and this by His own people—ah! and at last forsaken by God His heavenly Father! (Ps. xxii. 6)—do we then not see here again, the literality of the fulfilment of God's prophetic word?

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Our blessed Saviour "shall, however, see of the travail of His soul, and shall be satisfied." And this time is hastening. Soon, soon will our glorious Redeemer make bare His almighty arm, and take home His own, subdue His enemies, and pass judgment upon "those who would not have Him to rule over them." Yea, and execute the sentence upon all opposing powers, which was passed, when expiring on the accursed tree, and with His dying breath cried out with a loud voice, "It is finished!"

"And the people of the prince," &c., better, "and the city and the sanctuary shall the people destroy, of a prince who shall come." This doubtless means the Roman emperor Vespasian, and his people the Romans, who, under the command of his son Titus, destroyed the city of Jerusalem and the sanctuary.

"And the end thereof shall be with a flood," &c. This refers, in the first place, to the inundation of the country by the hosts of the Roman army, *at, and before, and after,* the destruction of Jerusalem. All this came upon the Jews for rejecting Jesus Christ their Messiah. And, as the text implies, this desolation was not a passing one, but continues to the present day by those powers who succeeded to the once united Roman Empire. The Turks to this day rule over the eastern portion of that monarchy. Hence the appropriateness of the expression, "And unto the end of the war desolations are determined;" (or margin,) "it shall be cut off by desolations." These desolations, therefore, will continue, till the Jews—at least in part—will be restored to their own land. The interval, up to the end, or to the seventieth week, is characterised by wars and desolations; and this is what we are led to expect from the following, and similar scriptures:—Isa. x. 20–23; xxviii. 18, &c.; Zech. xiii. 8, 9; xiv. 1, 2. We have, however, no specification of the particular events denoted in this passage that were to occur during this interval. This was, in Daniel's case, neither required, as a particular account of his people's sufferings would only have increased the sorrow of his sympathising heart, in view of their self-inflicted tribulation.

Ver. 27. Between this verse and the preceding one there falls this interval of unmentioned extent, called (Luke xxi. 24) by our Lord, "the times of the Gentiles;" and by St Paul (Rom. xi. 25) "the fulness of the Gentiles." It must be observed, that with the rejection of Christ by the Jews, the thread of their history, as the peculiar people of God, was cut off. It is true, they had about thirty-seven years granted them to bethink themselves before the destruction of Jerusalem and their final dispersion and deprivation of a political existence took effect.

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Yet, nationally, they ceased to be God's peculiar people from the time that they rejected Christ; and likewise, from that day to the present, God has withheld from them all oracular revelation. This state of things will continue till God will again visit them in mercy, and reinstate them into His favour, by revealing Jesus of Nazareth to them, as their long-expected, but to this day by them, rejected Messiah.

When the events predicted in this passage will take place, then a new state of things will ensue with the Jews, and the thread of their history will be recommenced.

As the two first divisions of these seventy weeks follow immediately upon each other in their historical events, it appeared to almost all the early writers on this rather difficult passage, that the seventieth week must follow in the same close connexion. This is, however, not the case. But, as alluded to, there is an interim between verses 26 and 27, of unmentioned extent, which is passed by here, but noticed in the New Testament Scriptures.

The seventieth week will be one of important events. It will usher in the Jews' great apostasy, by their acknowledging the Antichrist as their Messiah, (John v. 43;) they will bring upon themselves the great tribulation, (Matt. xxiv. 21;) and greater misery than they ever experienced. Likewise, during this week, "the abomination of desolation" (Matt. xxiv. 15) will be set up in their temple by the Antichrist, or his image will be exhibited as an object of worship, &c. This was not done by the Romans at the destruction of Jerusalem. History does not inform us of any of such things; but the Antichrist, called the Beast in the Book of Revelation, he will set up his image or idol in the temple of God, as "the abomination of desolation" implies. That these events are connected with this last week, is proved likewise by the parallel, (Dan. xii. 11, and ver. 1, 2, 3, and 7, of the same chapter,) where the restoration of the Jews is plainly asserted, together with other future events.

There is some difficulty in ascertaining who is meant by the personal pronoun "*he.*" But, retracing the connexion of this verse to verse 26, where we read, "and the people of the Prince that shall come," we obtain an insight into the character of this person. The pronoun "he," therefore, must refer to the Roman emperor, whose people destroyed Jerusalem and the sanctuary. And, as the Beast of Revelation (apparent from other scriptures) will be the last Roman emperor, the pronoun "he" must apply to him. He is introduced to our notice under the symbol of "the little horn," (Dan. vii. 8;) where he is said "to make war with the saints, and prevail against them," (ver. 21, 22.) This individual will proclaim himself as the Christ, and attest his

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mission by "great signs and wonders," (Matt. xxiv. 24; comp. 2 Thess. ii. 9, 10, and Rev. xiii. 13–15.) And the unbelieving Jews, flattered by his favours and promises, will acknowledge him as their Messiah, (John v. 43;) and "he will consequently confirm a covenant with many for one week;" and, as alluded to, will set up his image to be worshipped. But the two witnesses (Rev. xi. 3, &c.) will simultaneously appear among the Jews at Jerusalem, and by their preaching will reclaim a portion of them. (See Zech. xiii. 8, 9; comp. Mal. iv. 5, 6.) This defection of the Jews will enrage the Beast against them; and he will, consequently, proceed to Palestine with an overwhelming army, break his covenant with them "in the midst of the week," overcome them, and distress them to the utmost, (Zech. xiv. 1, 2.) But suddenly the Lord will appear on behalf of His people, and destroy the Antichrist with all his adherents. (Zech. xiv. 3, &c.; Dan. vii. 25, 26; Rev. xix. 20, 21.) Thus, "that determined shall be poured upon the desolator."

This seems to be the meaning of this obscure passage, viewing it as connected with the foregoing visions. The last half of this seventieth week will be by far the most dreadful to Daniel's people, which we may gather from chap. vii. 20–26. For we have here the same power locally connected with Jerusalem, as introduced there.

That there is laid so much emphasis upon this last week need not astonish us, as it is a time of resuscitation of Israel; which, being compared with their subsequent history, is as the time of a new creation.*

For perspicuity's sake, let us adduce the seventy weeks in their several portions, as they are distributed in this passage.

I. From the edict of Artaxerxes to the building of the city and the wall, ... 49

II. From the building of the city, &c., to Messiah the Prince, and His being cut off, . . 434

Then follows the interval of unmentioned length, during which the Jews are set aside, and the fulness of the Gentiles go in, (Luke xxi. 24; Rom. xi. 25.)

III. The period of the covenant of "the Prince that shall come," or the seventieth week, . . . 7

*** This article should have preceded those on the 10th, 11th, and 12th chapters, but was mislaid. We do not assent to all its expositions; and as to the "interval of unmentioned length," as breaking up the *continuity of Daniel's weeks*, we find no hint in Scripture. It appears to us an ingenious human hypothesis which solves some difficulties, but creates others.—Editor.**

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Art. IX.—A NEW THING IN THE EARTH.

In the prophecies of Jeremiah respecting the restoration of Israel to God's favour, and to the possession of their own land, the following very remarkable words occur:—"Jehovah hath created a new thing in the earth, a woman shall compass a man." This prediction is preceded by a loving remonstrance:—"How long wilt thou go about, thou backsliding daughter;" and then, as a reason why the virgin of Israel should cease from these fruitless wanderings, and return to the long-deserted cities, it is said, "For the Lord hath created a new thing in the earth." Is there not here a testimony borne to Israel in the latter day that the true Messiah had come, and that the recognition of this great fact must precede their national establishment and permanent blessedness?

Many writers, both Jewish and Christian, apply these words to the incarnation of Messiah. We cannot, in this brief article, give many citations to this effect, but the reader may find them in "Pearson on the Creed," Art. III.; "Cunninghame's Jewish Letters," pp. 33, 34; "Frey's Joseph and Benjamin," I., pp. 153, 241–244; "Charnock's Works," II., 290; "Goodwin's Mediator," 295, and various other places. We just give two brief quotations. Mr Frey says:—"Memorable are the words of our greatest and most judicious rabbi, Maimonides. Reflecting on this text, he says, 'This is one of the passages of Scripture which is most wonderful, and not to be understood according to the letter, but contains great wisdom in it.' Some of our rabbis have acknowledged that the Messiah is here intended; and that by the woman is to be understood a virgin." The judicious Charnock says that the words "a man" signify "*a mighty man;*" and writes as follows on this passage:—"By calling it 'a new thing,' the prophet points to a miraculous birth of the Messiah, and the word 'create' signifies something out of a natural course, next to a mere creation, and God's work as much as creation — a new thing as not being from the old stock; for, though His human nature was the same with Adam's, yet He had no taint of original sin, because He was not morally in the loins of Adam before he fell, (the promise of His incarnation of the seed of the woman being given after the fall,) whereby the sin of Adam could not be imputed to Him. It was, therefore, a new thing, according to that new promise after the fall."

It is, we think, highly probable that Jeremiah, in this prediction, has reference to the wonderful prophecy of Isaiah vii.

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14:—"Therefore the Lord himself shall give you a sign, 'Behold a virgin shall conceive and bear a son, and shall call His name Immanuel.'" This assurance is given as a sign of the continuance of David's house and throne, which, in the prophet's time, was threatened by two powerful foes. But this grand prophecy, like that of Jeremiah before quoted, and also a parallel one in Micah v. 2–4, travels forward to the period when He who was born of a virgin shall reign on the throne of David over the house of Jacob for ever." To those words of Jeremiah and Isaiah, we think the message of Gabriel to the Virgin Mary refers, Luke i. 31–33. His words, "That holy thing that shall be born of thee," fulfilled Isaiah vii. 14, and "He shall reign over the house of Jacob for ever," which remain yet to be accomplished, will, when fulfilled, make good the words of God in Micah v. 2–4 and Isaiah ix. 6–7 respecting Messiah's future reign.

The grand and important truth taught by this expression, "A new thing in the earth," and to which we desire to call special attention, is, *that the Incarnate One is the great centre of the new creation, and the source whence all its blessedness comes.* "The new thing in the earth" *has been* created, exhibited, and exalted in the person of Jesus, and everything connected with Him must, in God's time and way, be accomplished, for the zeal of the Lord of hosts will perform this. "EARTH" did, indeed, require a new thing, a heavenly creation, a divine germ of blessing; something that would contain in it "the fulness of God;" that should exhibit His beauty, be the channel of His love, the mirror of His wisdom, and the instrument of His power. One who should be, in the highest sense, "from above," and yet, in the truest sense, one of the human family; one "from among His brethren" of "the seed of the woman," "the seed of Abraham," "the seed of David according to the flesh." This great and marvellous thing has been accomplished, for "The word was made flesh, and dwelt among us; (and we beheld His glory, the glory as of the only-begotten of the Father,) full of grace and truth."

The ages of the world before Christ came had furnished three instances of individuals who were, to a large extent, what may be called *central and fountain* men, but in each we find either a total or partial failure. Adam was the head of all creation; he soon forsook his centre, dissolved all things, and became a fountain of sin and death to all posterity, (Rom. v. 12–21.) In Noah, though he was not a federal head, we have a second beginning of the human family: he was an imperfect man; his descendants soon became wholly corrupt, for, within a few

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hundred years after the flood, we come to that impious attempt and miserable abortion, the building of the tower of Babel. Abraham, the friend of God and the father of the faithful, is a third instance, and looks more hopeful. But he was the father of Ishmael and others, as well as of Isaac; and as regards Isaac, he was the father of Esau as well as of Jacob; while most of the seed of Jacob after the flesh have been "children in whom is no faith," many of whom did worse than the heathen. So, after thousands of years had rolled away, heavily laden with guilt and grief, when Jew and Gentile had alike sinned and come short of the glory of God, when it had been demonstrated on a large scale and for a long time that something entirely "*new*" was wanted; then, "when the fulness of time was come, God sent forth his Son, made of a woman, made under the law," (Gal. iv. 4.) "Forasmuch, then, as the children are partakers of flesh and blood, HE also himself likewise took part of the same; that through death He might destroy him that had the power of death, that is the devil; and deliver them who, through fear of death, were all their lifetime subject to bondage," (Heb. ii. 14, 15.) Behold here "*the new thing*" promised. Man had long been looking to his fellow-man for deliverance from his miseries. Communities and nations had often said of one and another, as Lamech said of his son, "This same shall comfort us." But relief came not. When Samuel saw one after another of the sons of Jesse pass by, he said, "Surely the Lord's anointed is before Him;" but still the word of the Lord was, "Neither hath the Lord chosen this." At length David came; he was accepted and anointed. Thus conquerors, sages, reformers, poets, legislators, and orators arose, age after age, but not one of them could stay the tide of human guilt and grief; it raged on, it rose higher and higher, in spite of all their doings and sayings. At length, ONE came forward in humble guise and lowly form, poor even among the poor, sorrowful above all the sons of sorrow; and then a voice from heaven said, "Arise, anoint Him, for this is He." This is the only sinless one who ever appeared. All the rest helped to swell the ocean of depravity. God's holy child Jesus will bale it out. But how? He shall "put away sin by the sacrifice of Himself." In order to bear it away, He must first "bear it *in His own body.*" Sinless He stood before the Holy One as a surety. Not a particle of that great ocean of sin was found in His nature. Yet was He *bruised* by the *just God.* His body, His mind, His feelings, His name were all stricken. But the heaviest strokes were inflicted on His soul by Him who alone could fully appreciate His perfect excellences. Wondrous sight! (we again

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exclaim,) *the Holy One the greatest sufferer.* And why? From His sorrows are our joys; from His loss, our gain; from His stripes, our healings. Strange method, but most successful! Here we trace imputation most clearly set forth. Here we behold the triumph of surety love. It triumphs to the honour of justice, and in the salvation of sinners.

Those who will receive Him as the gift of God, and trust Him as He deserves to be trusted, shall find in Him the true centre of harmony, and the ever-flowing fountain of blessing, even all that God can give, and all man can need. Let us go back, greet His advent to our world, trace His path through it, think of His present relations to it, and His grand and gracious designs respecting it, and all in connexion with those who cleave to Him in simple trust during His absence from, and rejection by, that world to which He came so lovingly.

When not only had man failed to help his fellow, but when God's own laws and institutions were found "weak through the flesh," when sacrifices and offerings had not availed to purge away sin, then said He, "Lo, I come, in the volume of the book it is written of me, I delight to do Thy will, O my God. Thy law is in the midst of my heart." He came with the loftiest claims, and He brought with Him and exhibited the fullest credentials. Wondrous words, all perfectly true, dropped from His lips, and intimated what His thoughts were respecting Himself. In those grand words which He uttered, we find an appropriation of all that the prophets had spoken, and also an echo of the Father's testimony concerning Him. How frequently did those two grand words, "I AM," fall from His lips. "Before Abraham was, I AM." And just think what He put *after* those two words. God, at the bush, proclaimed Himself thus to Moses, "I am that I am," leaves us overwhelmed with the mystery and majesty of the Divine essence and glory. But He "who lay in the bosom of the Father" said, "I am the way, the truth, and the life," "I am the bread of life," "I am the good shepherd," "I am the resurrection and the life," "The light of life," "The light of the world." Yea, He points to every great word of prophecy and every personal type, from the first word about "the seed of the woman" to the last utterance by Malachi respecting the "Sun of righteousness;" from "Adam, the figure of Him who was to come," to "Solomon in all His glory;" and says, "I AM HE of whom they all speak, and whom they all shadow forth." Thus He claimed to embody in Himself all truth, all type, all grace. He claimed to be the centre round which all things ought to be gathered, and the fountain from whence all needy ones might

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ever be enriched and blessed. A new thing in the earth, ever new, gloriously new.

But He was not received by those to whom He came. The world, hoary with sin, had no sympathy with the holy new thing. He gathered a few disciples round Him, who knew Him only partially, but loved Him most truly. Yet He asserted that He would at last "draw all men unto Him," but that He must *first* be "lifted up." He *was* lifted up on the cross of shame, and is now exalted to the throne of glory. In the first we see man's conclusion concerning Him; and in the second, God's estimate declared before all worlds. In the first, wrath was borne, sin put away, while God's love is still commended to us by it. In the second, a sure provision is made that the results of the cross shall be as great, as the love of the cross was deep. Now, hearken to God's declaration concerning His great purpose regarding Christ, and by Christ: "But unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of Thy kingdom. Thou hast loved righteousness and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows," (Heb. i. 8, 9.) "That, in the dispensation of the fulness of times, He might gather together in one all things in Christ, both which are in heaven and which are on earth, even in Him," (Eph. i. 10.) This is He who lay in the manger as "that holy thing," "a new thing in the earth,"—even innocent humanity, though for a time wearing a mortal form; pure as the light in which God dwells, yet in "the likeness of sinful flesh;" in personal union with Godhead, yet a man of sorrows and acquainted with grief. He is now the head of the new creation, the second Adam, who will soon be revealed as such, even "the Lord from heaven." He is now the father of a new race. Hence, in Psalm xxii. and Isaiah liii., where His surety life and death are so fully and minutely described, we have the declarations: "A seed shall serve Him;" "He shall see of the travail of His soul, and shall be satisfied. He is the inheritor of all things, the possessor of all the promises, and the trustee of the boundless blessings of that everlasting covenant, the conditions of which He so perfectly fulfilled."

Here, then, is one who can never fail—an immovable centre, an ever-springing fountain. "He shall not fail nor be discouraged till He hath set judgment in the earth, and the isles shall wait for His law;" yea, until He shall say, "Behold, I make all things new."

All that the Church now is, and all it is to be,—all that the kingdom to come shall ever display of order and glory, will be

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a development of what is already found in Christ. As Eve was taken out of Adam, so the Church is a derivative from Christ, and the kingdom on earth and in heaven shall ultimately bear everywhere the impress of His excellency, and of that only. It will be "the kingdom of our Lord and of his Christ."

The saints of God should seek now to enter into the wonders and blessings, the relationships and hopes, of this new creation. Every believer is already there in a true and blessed sense. "For if any man be in Christ, he is a new creature;" or, as some read it, "He is a new creation," or, "There is to him a new creation." He no longer belongs to the old things. "He is not of the world, even as Christ is not of the world." Having been "quickened together with Christ," he is "raised up together, and made to sit together in heavenly places in Christ Jesus;" and this precious privilege, really entered into, will be full of practical power, for, "If ye, then, be risen with Christ, seek those things that are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth," (Col. iii. 1, 2.)

A new state of justification through Christ's righteousness,—a new relationship through God's adopting love,—a new life through the power of the Holy Ghost,—new hopes in connexion with a risen Saviour, should be accompanied with a new walk, a new character, and should also produce a new song of perpetual praise. We should rejoice in hope of the day when we shall fully and for ever bear the image of the heavenly,—when "the adoption, even the redemption, of the body," shall be realised,—when sin, sorrow, death, and pain shall no more be,—when "old things shall have really and fully passed away, and all things have become new," as really new in experience and possession as they are "new" now in our representative, Christ.

But it may be said, did this new state of things, as regards the privileges and hopes of the redeemed, only *begin* when the Incarnate One took His place of glory in heaven as the acknowledged head of the new creation? To this the answer is, that Christ was set up in *purpose* "from the beginning, or ever the earth was." He was set up in *efficacy* from the utterance of the first promise, and it was *then* the action of "the *new*" really begun. As the death of Christ had an efficacy reaching back through all ages to the first believer, (see Rom. iii. 25; Heb. ix. 15,) and as on account of it all believing and penitent ones were forgiven and saved; so the *results* of Christ's incarnation, and the fruits of His glorification are equally far reaching. And so they (who are called under this dispensation) shall "come from the east and from the west, and sit

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down with Abraham, Isaac, and Jacob (who belonged to the former dispensation) in the kingdom of God." These ancient patriarchs, and doubtless others beside them, were taught by God to look for that city which the glory of the Lamb shall irradiate, and where the bride, the Lamb's wife, shall dwell, (Heb. xi. 10–16; Rev. xxi., xxii.) Then Daniel shall "stand in his lot at the end of the days," and David at that resurrection which he also foretold, shall be "satisfied when he awakes with his likeness." Those elders who obtained a good report shall have the "substance" for which they looked, the "hope" of which they were the heirs, (Heb. xi. 7,) though "they without us will not be made perfect," (Heb. xi. 39, 40.) They had imperfect views of what God revealed in type and prophecy, (1 Peter i. 10–12,) and we, with all our advantages, still "see through a glass darkly;" but when all the family are gathered together into Him; when all the stars of righteousness are placed in their orbits of bliss, revolving round Christ, the glorious sun and centre; what light of knowledge, of joy, and love, shall there be for each to enjoy, and for all to commune together about; while Christ, "the ALL *in all*," shall be glorified and admired in this marvellous, ever-stable, new creation.

Let us, while we look for such things, be full of hope for literal Israel. The Lord's ancient people will, when they own the true Messiah, no longer be found doting on, and tenaciously clinging to "the *old*," but glorying in "the NEW." They will, as a nation, be brought within the bonds of the *new* covenant described by Jeremiah, and referred to by Paul, (Jer. xxxi. 31–40; Heb. viii. 8–13.) We who believe have now all the *spiritual* blessings revealed in this grand prophecy; we have "come to Jesus the Mediator of the new covenant," and in Him "all things are ours."

But Jeremiah (xxxi., xxxii., xxxiii.) speaks of localities and national blessings which we Gentiles can have nothing to do with; but all will be fulfilled to Israel to the very letter; and it will be seen that those who, by denying Israel's right to their own land, have robbed them of their national portion on the one hand; and those on the other, who put them in a low place during the millennium as regards spiritual blessings, are alike wrong, each after their way, and in support of opposite systems, "limiting the Holy One of Israel."

From Israel, the new-born newly-created people, "life from the dead" will come to the nations. "Men shall be blessed in HIM," even Messiah; and through *them*, even Israel. Till the Lord returns again and "all Israel are saved," there will be no period of universal blessing for mankind as a *whole*. It is

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recorded that the river Nile flows for several hundred miles (before it reaches Egypt) as a turbid current quite unfit to drink; but at length it receives into its bosom a large tributary stream, and soon becomes clear and wholesome. Thus has it been with the river of humanity. It has flowed on and on, filthy and repulsive, and will do so in spite of political changes and philanthropic efforts, until "the new thing in the earth" is brought into it, (Zech. xiv. 4–9.) The incarnation of Christ did not effect this desired change, neither did His ministry, or death, or glorification, though all are sure and glorious preparations for it. The gospel has not done it yet, nor do we believe that it ever will do so under this dispensation. But the gospel has not failed in answering God's design, though man's expectations have been disappointed. It has drawn up some portion of this turbid water, and crystallised it, even as was predicted. "Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for His name," (Acts xv. 14.) But when Christ shall come in glory, He will, by the power of His Spirit and the means of His truth, effect a change in the entire current; and humanity shall become a purer, holier thing, making melody as it flows, which will be so sweet that the angels will love to listen to it, as they hear an echo of the leading note of ancient anthem at the birth of Christ (even "*glory to God in the highest*") ascend from all earth's hills and valleys and seas. It is written, and must be fulfilled, "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea," (Hab. ii. 14.) "All the world shall worship thee, and shall sing unto thee, they shall sing to thy name," (Ps. lxvi. 4.)

And then ultimately, perfectly, and for ever, this *very world* shall be made *new.* "We, *according to his promise,* (see Isa. lxv. 17–25; lxvi. 22, 23,) look for new heavens and a new earth wherein dwelleth righteousness." Then the 8th Psalm shall be fulfilled, and so shall the grand closing promises of the Apocalypse, (Rev. xxi. 1–7; and xxii. 1–5,) and that divine and oft-repeated prayer shall be accomplished in all its fulness —"Thy kingdom come, thy will be done *on earth* as it is in heaven."

Looking back over this vast and blessed subject, we trace three distinct stages in the working out of God's eternal purposes concerning the new and enduring state of things for which we look and wait.

First, After ages of preparation on God's part, and hoping on man's part, Christ, THE NEW THING, *was seen in the earth.* Secondly, We now behold *the new creation in Christ.* Lastly,

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we look for *Christ and His redeemed people in the new heavens and new earth.* As in the past, so in the future there will be progression and gradual development; but perfectness must come at last, and remain for ever without possibility of change. The work began with "*one new thing in the earth,*" and it will end with "*all things made new.*" The first is a guarantee for all the rest. We see not yet all things put under him, (man,) but "we see Jesus crowned with glory and honour," and we know that everything that God has put into His hands to effect must be fully accomplished. The chorus to be sung in the day of blessedness that is coming is already prepared; but faith and hope often rehearse it now. "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever," (Rev. v. 13.)

O man! son of Adam, whoever thou art, now reading these lines; art thou really and truly associated with Him who is the new one, the heavenly one? or art thou still lying prostrate in Adam, thy first father, who hath sinned? Art thou contented with burnishing up the old, instead of receiving the new? Dost thou know Christ only after the flesh, or by notion and ceremony; or art thou "joined to the Lord, and one spirit with the Lord?" Search and see. Millions of professors have failed for lack of vital union to Jesus; do not add to their number. "The old," which is surely doomed to destruction, may now be escaped from, and "the new," with all its glories, freely possessed; but these opportunities may not last long, so come at once to Him who speaketh from heaven for the true rest, for the living water, for the eternal life. Then live the only true life, resting on His love, sharing His joy, doing His will, and longing earnestly for His coming to make all things new.

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Notes on Scripture.

"Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?"—1 Cor. xv. 29.

The apostle is here arguing the doctrine of the resurrection of the dead, especially against certain heretical Christians at Corinth, who questioned the literal truthfulness of that article of the faith. Among other arguments, he draws one from baptism—not a specific sort of baptism, as many have erroneously supposed, but the common Christian sacrament of renewal and induction into Christ. The nature and force of that argument are given in this text, and may, without any forcing of the words, be stated somewhat as follows:—

If there be no resurrection of the dead, then what will they do—what profit or advantage shall they have—what is to come of their profession and hope—who have embraced Christianity, and received baptism, in the persuasion and belief that they were thus to attain to the resurrection of the just?

We know how the first ministers of the Gospel urged Christianity upon their hearers. We know that the hope of a blessed resurrection was one of the great motives which they everywhere and constantly presented. Even where that doctrine was the most ridiculed and offensive, as we see from the example of Paul at Athens, they put forward, as the most prominent thing in their addresses, "*Jesus and the resurrection*," (Acts xvii. 18.) They preached a Saviour who was to redeem all believers from their sinful and lost condition, and bring them back again, even from death and the grave, to a glorious immortality, of which His own resurrection was the specimen and pledge. It was upon the acceptance and confession of these representations that converts were made and baptized; that is to say, the conversion and baptism of men proceeded upon the confident assumption and expectation of a glorious resurrection. Of course, then, the striking out of the doctrine of the resurrection of the dead involved an emptying and emasculation of the significance and relations of baptism, and would necessarily render it too absurd for intelligent explanation. It would so enervate and destroy the grand motive under which it had been received, that converts could do no more than confess themselves deluded and cheated. What were they to do when the very heart and substance of their faith and profession had been thus negatived? Hence, the apostle argues, if the doctrine of the resurrection is not to stand, then the whole Christian profession is overthrown, and that which is the expression and sacrament of it is subverted and confounded.

With this view of the matter agrees the Ethiopic version, which renders this text to this effect: "Else why do they baptize? Is it not

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that they may arise from the dead? If, therefore, they shall not be raised from the dead, why then do they baptize?"

Our rendering of the text would, therefore, be this: "*Else* [that is, if it be as the adversaries suppose,] *what shall they do* [what will become of those, or what account can they give of those] *which are being baptized for* [ὑπερ, with reference to, or on account of, the expectations concerning] *the dead? If the dead rise not at all, why are they then baptized for* [ὑπερ, with reference to, or on account of, the expectations concerning] *the dead?*" It is precisely this strain of argument that is continued in the next verse. Taking the assumption of the adversary, that there is no resurrection, Paul demands of them to explain why Christians were so regardless of securing themselves for the present life. "Why stand we in jeopardy every hour. . . . What advantageth it me if the dead rise not?" In other words, he argues, that it was an absurdity for him and his fellow-labourers to run such risks and hazards, and expose themselves to all manner of sufferings and severities from men more furious and savage than wild beasts, as at Ephesus, except for the recompense which they anticipate in the resurrection of the just. If no such resurrection is to be anticipated, then they were only acting the part of fools in exposing themselves as they did, and foregoing all bodily ease, security, and enjoyment, in defending and propagating such a faith. That is to say, the doctrine of the non-resurrection of the dead puts the seal of utter absurdity upon the whole Christian profession, both as embodied in the sacrament of baptism, and in the practice and lives of its faithful confessors.

Let those who find no use for the doctrine of the resurrection consider this, and see how far their theological thinking falls short of the apostolic model.

We believe in "the resurrection of the body," and on that all our highest hopes depend. The Lord hasten it!

"The mystery of Christ."—Eph. iii. 4.

In this wonderful chapter, Paul is engaged in casting his plummet into the deep ocean of God's purposes of love. He found no bottom, but he made great discoveries, and realised those rich joys which are connected with discovery and possession. He was anxious that others should see what he saw, feel as he felt, and possess what he so highly valued. His design in writing was not his own exaltation, but the saints' edification. "Whereby," he says, "when ye read, ye may understand my knowledge in the mystery of Christ." We see here the sovereignty of God in dealing with His people, causing one saint to exceed others in knowledge and gifts. But we also learn that the possession of each one is the common property of the whole Church. Whatever we receive from God by the Holy Spirit we should be anxious

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to communicate to others. In these things we shall not only benefit others and honour God, but be ourselves more enriched; for he who "watereth shall be watered also himself."

A consideration of the 6th and 9th verses of the chapter will show us somewhat of the meaning of this expression, "the mystery of Christ." It means that state of heavenly privilege and lofty hopes into which Gentile sinners (as well as Jews) were brought. This had not been before revealed, as *it was now* made known under this dispensation. It was to be enjoyed by all who were united to Christ. Having come to Christ, received Him, rested on Him, they had a right to consider themselves as one with Him. One with Him in the *past* when "He died for their sins and rose again for their justification;" one with Him in the *present*, seated with Him in heavenly places, represented by Him, viewed in Him; one with Him in the *future*, destined to be His Bride in resurrection glory, His body in all the fulness of eternal life. Oh, deep mystery, divine idea, so clearly revealed, so fully to be wrought out. Christ is its centre, and it cannot fail. How grateful should we be for this revelation! how diligent in searching it out! how full of loving admiration of Him who is "the all," and will "be in all!"

Psalm lxviii. 4.

Who rideth in the deserts, &c.—The desert and the wilderness, especially those deserts and wildernesses that begirt the Land of Immanuel, will be peculiarly the sphere where the mighty power of the Jehovah of Israel will be displayed, when the Lord sets to His hand the second time to recover Israel; of whom, however, only a remnant shall be spared. See Isa. x. 21, 22. Of those of Israel left in their Land "a third part" only will be spared, (Zech. xiii. 8, 9.) Others scattered in distant lands will be slowly gathered "one by one," (Isa. xxvii. 12.) Others will be brought by repentant Gentile nations as an offering to Jehovah. See Isa. xviii. 7 and Zeph. iii. 10, translating the latter passage thus: "From beyond the rivers of Cush (the Nile and Euphrates) they (the nations) shall bring as an offering to me, my suppliants the daughter of my dispersed." But a fourth division of Israel will be brought by the Lord into the wilderness, as of old, there to be disciplined, proved, and finally led (the Lord being at their head) triumphantly to Zion. "Arise, O Jehovah, into thy rest; thou and the ark of thy strength. Let thy priests be clothed with righteousness; and let thy saints shout for joy. . . . . For Jehovah hath chosen Zion; He hath desired it for His habitation. This is my rest for ever; here will I dwell; for I have desired it," (Ps. cxxxii. 8.)

This second progress of Israel through the wilderness to the Land of their rest and glory—from Sinai to Zion—is one of the chief subjects of the psalm before us, and is referred to in many other parts of

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Scripture. "I will bring you out from among the peoples, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the peoples, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant," (Ezek. xx. 34–37.) "Behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her. And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt," (Hos. ii. 14.) "According to the days of thy coming out of the land of Egypt will I show unto him marvellous things. The nations shall see and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the Lord our God, and shall fear because of thee," (Mic. vii. 15–17.) "The wilderness and the solitary place shall be glad for them, (Israel;) and the desert shall rejoice, and blossom as the rose. . . . . In the wilderness shall waters break out, and streams in the desert," (Isa. xxxv. 1.) "And the Lord shall utterly destroy the tongue of the Egyptian sea, (the Gulf of Suez;) and with his mighty wind shall he shake his hand over the river, (Nile,) and shall smite it in the seven streams, and make men go over dryshod. And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt," (Isa. xi. 15.) "I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree and the pine, and the box tree together: that they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it," (Isa. xli. 18.) Such is the character of that coming hour to which the psalm before us belongs. Marvellous was the march of Israel through the wilderness of old; but more marvellous and more blessed will be that which is yet to be. "Ye shall not go out with haste, nor go by flight: for Jehovah will go before you, and the God of Israel will be your reward," (Isa. lii. 12.) This psalm is one of the evidences that Israel will then have "seen, and known, and considered, and understood together" what God hath wrought. They will be ready to extol him "that rideth forward in the deserts in Jah his name," *i.e.*, in the strength and potency of His own great name, and will say, "Cast ye up a highway," &c.; that is, let His course be established, and prosper, and triumph.

B. W. Newton.

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Reviews.

The Scattered Nation; Past, Present, and Future. By C. SCHWARTZ, D.D., Minister of Trinity Chapel, John Street, Edgeware Road. London: Morgan & Chase. 1866.

THIS is the November number of a periodical started at the beginning of the year. It is conducted with much ability, wisdom, and learning. We commend it very cordially to the notice and support of our readers, appending the following extract, a sketch of a Jewish impostor of the seventeenth century, curious and interesting:—

"Of these impostors, Sabbathai Scevi, born at Smyrna in 1625, was the most remarkable. His father was a broker to some English merchants. Being well versed in the Cabala and other Jewish books, at the age of eighteen he was appointed Rabbi. His religious strictness in the observance of the fasts, and the austerity of his life, made him distinguished above his fellows. Having carefully studied the prophecies, he, after a short time, gave himself out to be the 'long-expected Messiah!' A few disciples crowded around him; when they asked him to show them a miracle, he very coolly replied, 'Have you not seen me ascend into heaven?' Those that answered in the negative he denounced as *unbelievers* and *hard-hearted sinners*.

"To give a proof of his divine mission, he dared pronounce the great name of *Jehovah*. The Rabbis, when they heard of this, were sorely troubled at his impiety. They cited him to appear before their tribunal, and very soon decided that the accused was not fit to live, and condemned him to death; but while they were making their decision known to the Turkish authorities, Sabbathai decamped, and fled to Salonica. Thence he journeyed through several places in Greece and European Turkey, and passed through Egypt *en route* to Jerusalem. In the course of this journey he discovered his Elijah, or forerunner, who unfortunately did not commence his mission till the object of his preaching had trumpeted his fame abroad. This Elijah was also known by the name of Nathan Benjamin. He not only blazed abroad his master's wonderful deeds, but prophesied, and saw visions.

"After several years' residence in the Holy Land, Scevi married an Egyptian woman of very questionable character. Emboldened by the success he met with, he, in the synagogue, before the hearing of the people, declared that he had come to release them from Turkish tyranny, to restore them the Holy Land, and to make them a great people. They did not exactly credit what he said, so they turned him out of the city, and excommunicated him as a blasphemer. His native town gave him shelter. Through the seeming sanctity of his life, many of the citizens credited his statements, and money procured him a protector in the person of the Cadi, who, of course, pretended to take no notice of the disturbances in the city. At last he assumed the title of 'King of kings,' had a throne ordered purposely for himself, and a prayer was framed, and offered in the synagogue, in which he was designated 'The Anointed One.' His fame spread through all parts of Turkey. Everywhere prophets sprung up, filling the country with their mad ravings, saying, in Hebrew, 'Sabbathai Scevi is the true Messiah of the race of David; to him the crown and the kingdom are given.' These oracles were delivered with maniacal ravings and gestures. Men at once applied Joel's words to

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this period, 'I will pour out my spirit upon all flesh, and your sons and daughters shall prophesy; your old men shall dream dreams; your young men shall see visions.'

"Events like these caused a stir in Europe and in Asia. Every one discussed the merits of this pseudo-Messiah, rich and poor sent presents to him; in short, the feelings of anxiety were so strong that for a time there was a suspension of business; but nowhere was his influence so great as in Smyrna; no one there could say a word against him, or profess disbelief of his office, without endangering his life. His followers began to be elated, and would be satisfied with nothing short of the Sultan's turban being placed on Scevi's head. Finding he could not resist the popular demand, he set sail in a small bark for the Turkish metropolis. The Sultan was absent from the capital at the time, but he gave instructions to his vizier to apprehend Scevi; and directly our hero landed, a body of janissaries was sent to arrest him. They were not long before they returned with a glittering prize in their hands, but not the one for which they were sent. Sabbathai, like Alexander the Great, held that 'Gold is the key to all castles.' When they returned to the vizier, with solemn faces they declared that they could not arrest a man whose face shone like an angel's. Finding there was little chance of escape, Scevi wisely came to the determination of surrendering himself, and was confined at the castle of Sestos, where he was treated very kindly. Numbers of his followers came to see him, and while here he issued a decree, by which he suspended a Jewish fast, and ordered the day to be kept as a day of rejoicing on account of his birthday.

"Though his influence among his followers was unbounded, and no one dared say anything against him, his career was drawing to a close. The Sultan ordered that he should be brought before him at Adrianople to be tried for treason. The 'holy, noble, and divine Messiah,' as he called himself, stood before the monarch trembling from head to foot like an aspen leaf. The Sultan very leniently gave him the choice of two things—either that he should turn Mussulman, or allow three poisoned arrows to be shot at him. The cunning impostor did not relish the idea of having three poisoned arrows sticking in his flesh. He soon made up his mind, and barefacedly said, 'I am a follower of Mohammed.' At this his life was spared, but he was kept in custody. His followers, hearing of his having become a renegade, were filled with consternation, and some of the bolder spirits dared ask him the reason, when he very triumphantly referred them to Isaiah liii. 12, 'He was numbered among the transgressors.' 'It behoved,' he added, 'that I should do this to accomplish the Scriptures.' Strange, but no less true it is, that this answer satisfied his deluded followers. Many imitated his example, and became Mohammedans.

"In 1676, in the fifty-third year of his age, he closed his remarkable career at the castle of Belgrade. After his death, his disciples asserted that he had ascended into heaven, and that he had not died.

"Many years ago, the writer was told that Scevi's followers in Salonica had a silver bed placed in their synagogue, and say that he comes nightly to repose upon it. It is a wonder they do not catch him some evening, and prevent his going from them.

"His forerunner, on discovering that his master had changed his religion, turned against him, and denounced him as an impostor in the most vehement terms. Little is now known of his followers. With the exception of a few hundreds in Salonica and other parts of Turkey, they are all gone; day by day the number grows less. Their customs are very peculiar: they mix very little with their Jewish brethren, and adopt many of the manners and rites of their Turkish neighbours, but they neither like to pass for Jews nor Turks.

"How beautifully have the words of the Jewish Doctor Gamaliel been ful-

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filled in the case of Sabbathai Scevi:—'If this counsel or work be of men, it will come to nought.' Contrast this with the religion of Jesus. Nearly 2000 years have passed since it was established. His followers are ever on the increase, and it will extend wherever civilisation penetrates—

"'Till like a sea of glory,
It spreads from pole to pole.'"

Lecture by a Layman.—The Gospel versus *Science.* By FRANK FOSTER, author of "A Volume of Poems," "The Rise and Progress of Australia, Tasmania, and New Zealand," &c., &c.

A good lecture, but rather brief. Here is a paragraph:—

"The present is a scientific age. By a little community of wise men, an idol of their own creation has been formally chosen, duly proclaimed, and publicly crowned as the Queen of Science. Should the dominion of this great idol continue to extend in every direction, it is quite evident that in the course of a few years there will be no gospel but that of a scientific one. The disciples of this mighty power appear on the eve of leading their followers 'up into an exceeding high mountain.' When there, they will, of course, show them 'all the kingdoms of the world, and the glory of them.' Having done so much, will they do more? Will they, through their chairman or chief, add the context, and say, 'All these things will I give you, if you will fall down and worship me.' Will they make man everything and God nothing?

"Stop. There is yet a ray of hope for humble-minded Christians. If these things that are now taking place did not take place, the gospel itself might need verification. Does not our Redeemer say—

"'There shall arise false Christs, and false prophets, and shall show great signs and wonders: insomuch that, if it were possible, they shall deceive the very elect.' This declaration doubtless refers to false prophets both within and without the Church. Such things are to take place in 'these last days.' But sceptics will say that these were spoken of as *last days* more than eighteen hundred years ago. Very true. And here is the gospel explanation: 'One day is with the Lord as a thousand years, and a thousand years as one day.' In the latter case—even by scientific or mathematical calculation—two days have not yet expired since the last days were mentioned by the apostle. But what are a few generations even to the human imagination? When past, what is the sum total thereof? A few drops of time in the ocean of eternity.

"But before proceeding to review the British pictures of scientific progress in ancient history, as drawn from the expansive imagination of worldly wisdom by her own artists, and annually exhibited to the astonished gaze of a credulous multitude, it may be well to say a word or two on the subject in its earlier stages. Before alluding to what presumptive knowledge, on scientific principles, is doing in the present, here is a passing note on what has been effected by disobedience to God's commands in the past:—

"'Through what evil instrument or device was sin and death first brought into the world? We all know. And the early and successful method adopted by the serpent for the attainment of his end may be termed "Satanic science." Adam was made—what modern wiseacres desire to make themselves—*perfect.* It is unnecessary to dwell on the result of his ambition to become as wise as his Creator. Of this we all carry an indelible mark on our own sinful and perishable frames.'"

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The Revelation: How it is to be Interpreted? By PHILIP HENRY GOSSE, F.R.S. London: Morgan and Chase.

We have been much gratified with many things in this small work. It contains much precious truth, well stated and calmly argued.

We dissent very decidedly indeed from his view of the "peculiar calling of the Church, a body confined to the present dispensation;" but we agree with much throughout the work as to the *general* bearing of the Apocalypse. We give the author's summary of his work:—

"What, then, is the result? For the aid of my reader, I will briefly recapitulate the points which I have sought to establish.

"1. The Revelation is specifically sent to Christ's *servants*, which must have then meant the Church, (see *ante*, p. 6;) to whom, indeed, it would have possessed little interest or value, if it had not depicted their own destiny, (pp. 8, 43.)

"2. The command *not* to *seal* it suggests a nearness of fulfilment, which did not attach to the predictions of Daniel, (p. 10.)

"3. While 'the things which are' are confessedly the Seven Churches, there is no sufficient ground for understanding their conditions to have been prophetic, (p. 12.) On the other hand, the seven candlesticks of gold, one in each city, depicted a condition which marked the Gentile churches during that brief period exclusively, (p. 16.)

"4. The scene in which the Church is presented under certain symbols in heaven, (chap. iv. and v.,) cannot indicate an actual condition yet future, but one long since past; because in it the Sealed Book was actually opened, and remains open, (p. 19.)

"5. The 'saints,' whose testimony and sufferings constitute the chief subject of the book, cannot be a (supposed) Jewish remnant; for they witness to Jesus as the Christ, and know the power of His blood, (p. 25.) They do not exercise vengeance, nor even cry for it; but are taught to expect it at God's hand, (p. 27.) They are distinctly identified with the proper Bride of the Lamb, (pp. 32–36.) They are therefore the Church.

"6. The crucial test of prophetic interpretation being the agreement of the prophecy with events, in their respective nature, moment, order, and totality, this agreement is found to bear the strictest scrutiny on the Presentist hypothesis, (p. 42;) while, on the Futurist, we are wholly debarred from using the test, (p. 45.)

"7. Futurism is consequently defective in practical energy on the people who now possess the prophecy, (p. 50;) while Presentism has borne blessed fruit to God, in those who believed the prophecy to be fulfilling during the past ages, (p. 51.)"

A Chronological Synopsis of the Four Gospels, designed to show that, on a minute critical analysis, the writings of the Four Evangelists contain no contradictions within themselves. By H. GRENVILLÉ. London: John Russell Smith. 1866.

This is one of the most painstaking, satisfactory, and concise works on the gospel chronology that we have read for many a day. Here

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is the author's statement as to what we may call the *horary* chronology of St John :—

"The question here presents itself, 'How does John count the hours?' It is obvious that he differs *essentially* here from the other Evangelists, unless proof can be adduced that *he* counts from midnight and midday, while the Synoptists count from sunset and sunrise. The following passages in John's Gospel, when carefully examined, leave no room to doubt that John does count the hours from midnight instead of from sunset. FIRST. The 10th hour mentioned by John (i. 39) cannot mean 4 o'clock in the afternoon, as the two disciples are represented as 'spending the day' with our Lord, which will agree well with 10 A.M., but not at all with an hour near sunset. SECOND. The 6th hour (4·6) cannot mean *noon*. It will suit well, however, either for sunrise or sunset, *at which hours* it was the custom of *women in the East* to draw water (see Gen. xxiv. 11 :) 'He made his camels kneel down without the city by a well of water, at the time of the EVENING, the time that WOMEN GO OUT TO DRAW WATER,' (also ver. 13.) (See also 1 Sam. ix. 11, &c., where the whole context intimates that this occurred very early in the morning, viz., '*the drawing of water.*') It is well known also that the same custom still prevails. THIRD. The 7th hour (4·52) answers best to 7 P.M., forasmuch as the nobleman, returning from Cana to Capernaum, meets his slaves, *on the following day*, coming to tell him of his son's recovery. If the cure had taken place at 1 P.M., it cannot be supposed the father would delay his return to Capernaum until *next day*. FOURTH. 'About the 6th hour' (mentioned here by John) agrees well with the accounts given by the other Evangelists, if it be taken to mean, say, half-past six o'clock A.M., but not otherwise. LASTLY. I may remark that John certainly does not make the day TERMINATE with the setting of the sun, as the other Evangelists do; for we find—where he mentions the first appearance of our Lord to ten of the apostles after His resurrection—he says, (xx. 19 :) 'Then in the evening ON THE SAME DAY, the first day of the week'—the time here referred to, being AFTER the return of the two disciples from Emmaus, must unquestionably have been some time AFTER SUNSET, and consequently NOT on the same day, if John counted from sunset, like the other Evangelists. Hence there can be no doubt that John counted from *midnight*, which reconciles his account of the crucifixion with the narrative of the Synoptists."

The Royal Rights of the Lord Jesus. By WILLIAM LEASK, D.D., author of "Happy Years at Hand," "The Beauties of the Bible," &c. London: S. W. Partridge. 1866.

A very interesting, scriptural, well-written, well-arranged volume. We thank Dr Leask for it. It thus concludes :—

"But, above all, in thinking of the era of promised blessedness, we should rejoice in it *on account of our* BLESSED LORD HIMSELF. 'For the joy that was set before Him, He endured the cross, despising the shame.' In the age that is coming, how great will *His* joy be! How full and perfect His satisfaction as He looks over a world rescued from the accursed tyranny of sin and Satan, and blessed with holiness, happiness, and peace! How will His loving heart exult in the universally diffused blessings of His reign, and in the evidence everywhere given that the nations are glad in their great Deliverer! And how ample His delight that the FATHER's name is 'hallowed' in every region of the earth! 'Father, glorify thy name,' was His

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prayer when the sore trouble pressed upon His holy soul. 'Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.' The Father's glory was His great object in all He thought and said and did when He travelled on earth a Man of sorrows and acquainted with grief. To do the will of Him that sent Him was His absorbing purpose, from which neither suffering, nor desertion, nor reproach, nor insult, nor death in its most agonising form, could divert Him. And now, at last, He sees that most blessed will realised in many sons brought to glory, and in this great world, long the scene of every form of wickedness and woe, reduced to order, and beauty, and loyalty, and filled with everything that God approves—a vast paradise, a magnificent garden of the Lord. It is the day of Christ's royal reward, for heaven has come down to earth, the kingdom long prayed for appears in all its splendour, and the Father rests in His love, and is glorified in His Son. And now to the thrice holy Godhead, Father, Son, and Holy Ghost, be undivided and eternal praise. Amen."

Sacred Odes, Original and Translated. By EDWARD MASSIE, of Wadham College, Oxford. London: William Hunt & Co. 1866.

We commend these "Sacred Odes" to the notice of our readers. They will be found truly elevated, spiritual, and scriptural. We quote one that suits our pages:—

"THE DESTINY OF CREATION.

"'The earnest expectation of the creature waiteth for the manifestation of the sons of God.'—ROM. viii. 19.

"Great Restorer, Priest, and King,
Come, deliv'rance quickly bring,
Drain the cup of suffering,
Set Thy creatures free!

"Nature's fleeting loveliness,
Nature's groans her bonds confess,
Sad and mute she craves redress,
Gazing wistfully.

"Yea, Creation loudly cries:
Sons of God, arise, arise,
Claim in Christ your promised prize,
Claim your destiny!

"Shrink from sin with pure dismay,
Lest His chariot wheels ye stay
And redemption's hour delay,
Glorious liberty!

"Cast away dark deeds of night!
Clothed in robes of heavenly light,
Take helm, shield, and breastplate bright,
From God's armoury!

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"Faithful warriors, gathering fast,
Onward to the battle haste,
Listening for the trumpet's blast,
Note of victory!

"Hark, the shout expected long:
Lo, He comes! around Him throng
Saints and angels; hark, the song:
Sons of God be free!"

Occasional Papers on Scripture Subjects. By BENJAMIN WILLS NEWTON. London: Houlston and Wright. 1866.

This is the fourth number of these "papers" which Mr Newton has from time to time issued. For power and decision of statement, as well as for vigorous criticism, these volumes are remarkable. This last part is quite equal to its predecessors. We have enjoyed it in no common measure. We should like to quote largely, but must refrain. The following is part of a paper on the doctrine of Mr Irving:—

"An attempt has recently been made, first, by the publication of the memoirs of Mr Irving, and, secondly, by the issue of a new edition of his works, to throw a halo around his name, and to hide or extenuate the evil of his doctrine. It is an attempt that can scarcely be too strongly deprecated.

"The era of Mr Irving was one in which Scriptural Protestantism, with all its foundation-truths, was about to be assailed openly and covertly from various, and, not unfrequently, opposed quarters. In hundreds of minds, not actually Romanist, a disposition was beginning to appear, to assign to the Church a place which God has assigned only to Christ and to Scripture. Instead of the relation of the individual to the Church being made dependent on his relation to Christ—which is the principle of Protestantism, the relation of the individual to Christ was made subordinate to his relation to the Church—which is the principle of anti-Protestantism: and the idea was favoured of the immanence of spiritual power and authority in the Church, so as to take from Holy Scripture its place of exclusive authority. This tendency of thought was early favoured by Mr Irving, and hence many of his writings have derived their popularity.

"How little the true doctrines of the gospel ever took root in the mind of Mr Irving is evidenced by the facility with which he renounced them. As early as 1828 we find him writing thus to Mrs Irving:—

"'Our dear friend, Mr Paget of Leicester, was in church all yesterday, and kindly came down to converse during part of the interval. I wish you knew him. He is truly a divine—more of a divine than all my acquaintances. . . . . He also, like Campbell and Erskine, sees Christ's death to be on account of the whole world, so as that He might be the Lord both of the election and the reprobation, and that it is the will of God to give eternal life by the Holy Ghost to whom it pleaseth Him. I first came to the conviction of that truth on that Saturday, when, at Harrow, after breakfasting with a bishop and a vicar, I sat down to prepare a meal for my people. He thinks the Calvinistic scheme confines this matter by setting forth Christ *as dying instead of, whereas there is no stead in the matter,* but on account of, for the sake of, to bring about reconciliation. He also thinks that the righteousness

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of Christ which is imputed to us, is not the righteousness of the ten commandments, which He kept, and which is only a fleshly righteousness, but the righteousness into which He hath entered by the resurrection—that super-celestial glory whereof we now partake, being one with Him, and living a resurrection life. This I believe; and take it to be a most important distinction indeed.'—*Irving's Life,* p. 242.

"Here unhesitatingly was renounced the vicarious obedience and death of the great Substitute, whereby *alone* His believing people are justified: for, says Mr Irving, 'there is no stead in the matter:' and the manifested righteousness of Immanuel in loving God perfectly, and *proving* that He loved Him perfectly, even with all His heart, and with all His soul, and with all His strength—the last proof being His becoming 'obedient unto death, even the death of the cross;'—all this which forms the one ground of the believer's present and future blessedness, even for ever and ever, is described by Mr Irving as 'a fleshly righteousness,' something too low, apparently, to have any place in Mr Irving's scheme of salvation: and imputation, though the name be retained, is, in fact, utterly rejected, for 'that super-celestial glory whereof believers partake' is something imparted, not imputed. It is something that grace, after having justified fully and for ever by the imputation of the one righteousness, imparts because of the unspeakable value of that righteousness to them that are justified thereby.

"The seeds of error thus scattered in Mr Irving's mind soon germinated, fostered, probably, by his acquaintance with Coleridge. Accordingly, Mr Irving was one of the first of those who introduced the habit (since greatly extended by the Neologians) of using theological terms not only in new, but in false senses. Thus atonement does not with Mr Irving mean what it means in Scripture, that expiatory sacrificial work which the great Substitute finished on the cross, to appease wrath and satisfy the claims of God's governmental holiness. Atonement is with Mr Irving what it is with the Neologians, at-one-ment or reconciliation. To Mr Irving's mind there was no difference between the appeasement-offering, (ιλασμος,) which was the prerequisite and procuring cause of the reconciliation, and the reconciliation, (ἡ καταλλαγη,) which was the result. To suppose that the sufferings and death of Christ were a sacrifice offered to God 'to procure God's favour,' is, according to Mr Irving, a heathenish error—such a supposition arises from 'a most barbarous idea of God,' (Irving, p. 98.) Atonement and redemption, according to Mr Irving, have no reference to God. They are merely the names for the bearing of Christ's work upon the sinner, and have no respect to the bearing on the Godhead. Mr Irving, says Dean Goode, 'explains atonement to mean merely an at-one-ment, or reconciliation of our human nature with the divine nature, which he supposes to have been effected by the second Person in the Trinity taking upon Himself human nature in its fallen and sinful state, and then constraining the human will to obey the Divine will in all things, and by this he supposes that God and man are brought into "eternal harmony." The atonement is not a reconciliation effected by the sacrifice of the God-man Christ Jesus upon the Cross, but an at-one-ment of all men with God, from the human nature having once been united with the divine in the person of Christ, and in His person preserved from the commission of actual sin, and at last suffered to die.'—Goode, Appendix, p. 326.

"It is no wonder, then, that with thoughts like these, Mr Irving should scornfully reject the doctrines of imputation and substitution as taught in Holy Scripture. 'The man,' says Mr Irving, 'who will put a fiction, whether legal or theological, a make-believe, into his idea of God, I have done with; he who will make God consider a person that which he is not, and act towards Him as that which he is not, I have done with. Either Christ was in the condition of the sinner, was in that form of being towards which it is

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God's eternal law to act as He acted towards Christ, or He was not. If He was, then the point in issue is ceded, for that is what I am contending for. If He was not, and God treated Him as if He had been so; if that is the meaning of their imputation and substitution, or by whatever name they call it, away with it, away with it from my theology for ever,' (pp. 116, 117.)

"Awful words these, for he who rejects imputation rejects the one method of God's salvation. By imputation only are we saved. Nor is there any 'fiction' or 'make-believe' in it. It is no fiction that Christ was God and man in one Person—the Holy One. It is no fiction that He was so recognised and loved by the Father always, even whilst He was being bruised. The recognition of His personal holiness and excellency was essential to His being what He was as the accepted substitutional Sin-bearer. It is no fiction that, as the Holy One, He bore the burden of His people's guilt, and suffered the appointed penalties. And as the ascription of His people's guilt to the holy Substitute was no fiction, so the ascription of His righteousness to them is no fiction. All these things are realities for which the redeemed will bless God and the Lamb in the ages to come for ever and ever.

"The distinctive doctrines of the gospel, therefore, were rejected by Mr Irving quite as much as by the Neologians, and in language very like unto theirs. His doctrines, therefore, must be regarded as heretical, even if he had never taught what he did respecting the Person of the Lord: indeed, his hatred of the doctrine of imputation seems to have been one of the causes that led him to the conclusion that Christ was in the actual condition of the sinner.

"It is painful even to transcribe the passages in which Mr Irving deliberately maintained that the humanity of the Lord Jesus was full of sin, but the interests of truth require that the real character of his statements should not be misunderstood. In the treatise called 'The Orthodox and Catholic Doctrine of our Lord's Human Nature,' Mr Irving says—'All this effect of uniting Jew and Gentile unto God, and unto one another, which is ascribed to Christ's body, to the sacrifice of His body without spot upon the cross, is derived from this very truth, that He took sinful flesh, or fallen human nature, and upheld it holy against the devil, the world, and the flesh, and the influence of all these upon the mind,' (p. 8.) 'If, then, Christ was made under the law, He must have been made by His human nature liable to, yea, and inclined to, all those things which the law interdicted,' (p. 10.) 'Conceive every variety of human passion, every variety of human affection, every variety of human error, every variety of human wickedness, which hath ever been realised, inherent in the humanity, and combined against the holiness, of Him who was not only a man, but the Son of man, the heir of all the infirmities which man entaileth upon his children,' (p. 17.) 'If His human nature differed, by however little, from ours, in its alienation and guiltiness, then the work of reducing it into eternal harmony with God hath no bearing whatever upon our nature, with which it is not the same,' (p. 88.) 'Was He conscious, then, to the motions of the flesh and of the fleshly mind? In so far as any regenerate man, when under the operation of the Holy Ghost, is conscious of them. . . . . I hold it to be the surrender of the whole question to say, that He was not conscious of, engaged with, and troubled by, every evil disposition which inhereth in the fallen manhood, which overpowereth every man that is not born of God; which overpowered not Christ, only because he was born or generated of God,' (p. 111.) 'Manhood after the fall broke out into sins of every name and aggravation, corrupt to the very heart's core, and from the centre of its inmost will sending out streams black as hell. This is the human nature which every man is clothed upon withal, which the Son of man was clothed upon withal, bristling thick and strong with sin, like the hairs upon the porcupine. . . . . I stand forth and say, that the teeming fountain of the heart's vileness was opened on Him; and the Augean stable

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of human wickedness was given Him to cleanse, and the furious wild beasts of human passions were appointed Him to tame. This, this is the horrible pit and the miry clay out of which He was brought,' &c., (p. 126.) 'I believe it to be most orthodox, and of the substance and essence of the orthodox faith, to hold that Christ could say, until His resurrection, "Not I, but sin that tempteth me in my flesh," just as after the resurrection He could say, "I am separate from sinners." And, moreover, I believe that the only difference between His body of humiliation and His body of resurrection, is in this very thing, that sin inhered in the human nature, making it mortal and corruptible till that very time that He rose from the dead,' (p. 127.)"

Extracts.

The "Colossal Man" of Infidelity.

It is not only the fall with which we have to deal, but a false philosophy, which practically ignores it: yea, treats it as *progress!* Pronouncing the very self-exposure of the world, under the Divine forbearance, to be its education, this philosophy confounds the eruptions of sin with its remedy, and the mere upheaving of the disordered quarry of human nature upon which man has superinduced a degree of form, with the growing structure of the Great Architect.

According to the system now broached, no disaster of the fall has to be met! Nor is law "weak through the flesh!" The individual, indeed, in various instances, has retrograded, but then the species has been ever advancing; and so, through the stages of brutal violence, idolatry, and sensuality, regulated at length by a certain amount of self-control, with Christianity (disembodied of its mysteries, even of its historic facts) contributing certain moral notions, the human race is graduating, as under tutors and governors, into its future destiny.

Such is the "colossal man," whose accession to dominion is hailed with complacency by public teachers. "Ye shall be as gods, knowing good and evil," was the lie of Satan, wherewith he beguiled our first parents. But now *it* has come to be accepted as the truth, and the introduction to everlasting life, instead of "the knowledge of the only true God, and Jesus Christ, whom He hath sent."

How noteworthy, amidst such confusion, the carefulness of Holy Scripture to found the education—or rather the moral recovery—of the world, upon the basis of redemption; and that, as in the beginning, not law, but gracious promise, was the first lesson set before our sinning parents; so afterwards, when, amidst the overspreading of abomination in the earth, God proceeded to organise the chosen seed of Abraham as His model nation, law came in only by the way to commend the promise; and so we have the universal proposition, "The scripture hath concluded all under sin, that the promise by faith

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of Jesus Christ might be given to them that believe," (Gal. iii. 22.) Again, "The scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So, then, they which be of faith are blessed with faithful Abraham," (Gal. iii. 8, 9.)—*Rev. Jas. Kelly.*

Babylon.

Here was apparently the genius which excogitated an alphabet—worked out the simpler problems of arithmetic—invented instruments for measuring the lapse of time—conceived the idea of raising enormous structures with the poorest of all materials, clay—discovered the arts of polishing, boring, and engraving gems—reproduced with truthfulness the outlines of human and animal forms—attained to high perfection in textile fabrics—studied with success the motions of the heavenly bodies—conceived of grammar as a science—elaborated a system of law—saw the value of an exact chronology—in almost every branch of science made a beginning, thus rendering it comparatively easy for other nations to proceed with the superstructure. To Babylon, far more than to Egypt, we owe the art and learning of the Greeks. It was from the East, not from Egypt, that Greece derived her architecture, her sculpture, her science, her philosophy, her mathematical knowledge—in a word, her intellectual life; and Babylon was the source to which the entire stream of Eastern civilisation may be traced. It is scarcely too much to say that but for Babylon real civilisation might not even yet have dawned upon the earth. Mankind might never have advanced beyond that spurious and false form of it which in Egypt, India, China, Japan, Mexico, and Peru, contented the aspirations of the species.—*Anon.*

Sea of Galilee.

We added a few more specimens to our collection of the fish of the lake. Of the ten species obtained by us, all were African; three were new to science, no less than four belonged to the genus *Chromis*, an *African* tropical genus, and of which the Sea of Galilee is by far the most northerly known limit. It is most unusual to find any genus so richly represented in its most outlying provinces. Again, one (*Hemichromis saer,* Gunthr.) belongs to a genus first established on a species from the Gaboon, and of which seven species have been brought by Dr Kirk, Dr Livingstone's companion, from South-Eastern Africa. No geographically intermediate species are known. Do not these most interesting and unexpected discoveries point to some ancient geological epoch, when the long chain of fresh-water lakes extended from Hermon to the Zambesi, and the Jordan was an African river flowing into the Dead Sea, then a lake connected with the African lakes by the Red Sea, also a lake?—*Tristram.*

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The Mosque of Omar.

During a recent visit to Jerusalem I read Mr Fergusson's two books on the ancient topography of that city and on the Mosque of Omar; and I find the following objections to Mr Fergusson's theory that that mosque was built by Constantine—

The door on the Kiblah or south side is not an invincible objection to the building being a mosque; besides, it is not certain that it has always existed. One of the attendants of the mosque told me that it had been opened on account of the darkness of the building. If the door always existed, it may also always have had, as at present, a wall with a *mihrab,* screening the door and the worshippers within from passers-by outside. Mr Fergusson does not seem to have noticed this, which does away with his great objection to a door on the Kiblah side.

The arches of the inner circle immediately surrounding the rock are pointed, which Mr Fergusson admits to be contrary to his theory, (p. 112,) and they are made of alternate black and white marble, an essentially Arab style of decoration. The arches of the Mosque of Cordoba have lately been found to be of alternate red bricks and white stones.

The entablature which joins the columns and supports the arches of the second row of columns or screen of the dome of the Rock, is only a development and improvement of the single beam that unites the columns in the Mosque of El Aksa.

The dome, which contains in its gallery pointed windows, was restored and re-gilt in 718 A.H. according to the inscription, by Al Mansur Ibn Kalaun, one of the Memluk Turkish Sultans of Egypt, (the same who was in correspondence with James the Second of Arragon about pilgrimage to the Holy Places.)

The capitals of the Mosque of the Rock did not appear to me by any means identical. Mr Fergusson seems to be wrong in calling the basket-work capitals of the Aksa, of which he has given a drawing, (p. 109,) Arab work, since one such is in the church of the Holy Sepulchre, on the north side of the choir, or principal Greek chapel; and there are others in the underground chapel of St Helena.

The plan, called a "vile figuration" of Adamnanus, (left out of Mr Fergusson's second work,) tells against him, since the octagon building would not have been constructed by Constantine as it now stands, if it had had doors only on the north-east and south-east, and there are still entrances on the north-east and south-east to the dome of the Holy Sepulchre, as in Adamnanus's plan.

The Mosque of the Rock, having corners, might possibly have been called square; but at any rate it certainly could hold 3000 people: the attendants say many more.

Mr Fergusson has lost sight of the passage of Eusebius to the effect that the propylæa of Constantine's basilica touched the street of the bazaar on the eastern side, (quoted by Dr Robinson, vol. iii. p. 263,) which is confirmed by the remains of granite columns still near the

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bazaar, as mentioned by Dr Robinson, (vol. iii. p. 168;) this passage is inapplicable to the strip of graveyard between the Haram and the valley of Jehoshaphat.

The Turris Antonia, according to Josephus, stood on a high rock; there is none such, except under the Turkish barrack at the north-west end of the Haram.

The rock of the mosque is only a short pistol-shot from the wall of the Haram platform, or temple or city wall according to Mr Fergusson, which is too near for a garden and a tomb. Mr Fergusson calls the rock of the mosque Mount Zion; if the Holy Sepulchre had been there, it is impossible that that circumstance should not have been alluded to by the apostles or the fathers.

Mr Fergusson has omitted to account for the very massive northern wall of the Haram, (commonly called that of the Pool of Bethesda,) which has no reason for its existence according to his theory, but which is easily explained as that of the fosse separating Antonia from Bezetha.

The short distance from Mr Fergusson's Antonia to his Golgotha (a slant across the Haram) is inconsistent with the Gospel narrative, and the number of incidents represented in the *stations*. The stress laid by Mejd eddin, (not Mejr eddin, as this name is mis-spelt by both Dr Robinson and Mr Fergusson,) and the other Arab historians, and the sayings of the prophet quoted by Dr Robinson, (vol. i. p. 300,) make it highly improbable that this rock, which the Arabs so esteemed, should have been hidden away underground in the Aksa, as Mr Fergusson supposes; and the circumstance of the rock is sufficiently exceptional to account for the form of the Mosque of Omar, or of Al-Mamun, and to set aside Mr Fergusson's conclusions as to the impossibility of its being a mosque.—*Athenæum.*

Rules for Reading the Scriptures.

1. Consider the Bible to be a common-sense revelation, prophecy, history, commandment, to be understood literally if possible.

Where figures or symbols are employed, they ever represent a literal fact, whether historic, or prophetic, or descriptive.

Never seek a spiritual or mystic sense when the literal can be made to stand.

In regard to figures, when Paul says, "I am crucified with Christ," he does *not* mean to say that his body was nailed to a cross, but he *does* mean that his carnal nature (inherited by descent from the first Adam) was crucified and slain. He asserts a literal fact, but in a figure.

When the Divine Spirit speaks of a "woman sitting on a scarlet beast," He means an apostate church sustained by secular power. A literal fact, but under a symbol.

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2. Distinguish the dispensation and the laws that govern it. Thus the Adamic was peculiar to Adam, and the law was simply a prohibition to eat of the fruit of a certain tree, as a test of his willingness to obey. By disobedience he entailed sin and death on all his posterity, and rendered other dispensations indispensable to the recovery of the race. Thus without regeneration a man is lost, having inherited but sin and death from his first father.

Succeeding this was the antediluvian patriarchal, governed by such traditional law as had been transmitted from God through Adam. There were saints, as Abel, Enoch, Noah; but the race utterly apostatised and was destroyed by the flood.

Following this came the Noachian, owing obedience to laws received from Noah, with whom God made a covenant. This ended with the destruction of Sodom and Gomorrah.

Next the Abrahamic, which endured until the Exodus and the Mosaic law. God was known to Abraham, Isaac, and Jacob; a covenant made and laws imposed. Heavy judgments on Egypt accompanied the close of this dispensation, and it was succeeded by the Mosaic, designed for the descendants of Jacob, or Israel, for their government, until Christ, the promised seed of the woman and of Abraham, should appear. Long ere this dispensation ended, ten of the twelve tribes were driven into captivity, (their identity and locality unknown to this day,) because of transgression. The other two (Judah and Benjamin) were suffered to continue until after the birth of Christ, whom they rejected and killed, when their temple and city were destroyed, and they also dispersed to the four quarters of the earth. The effect of this dispensation was to make "all the world guilty before God," Jew and Gentile alike. Thus the Saviour found the entire race utterly condemned under the law, and introduced the dispensation of grace, which still endures. However, all who choose Him as their Prince and Saviour, must obey the commands He has left for their government, the New Testament being the law of such, and as God deals with them in *grace*, so must they dispense *grace* (not law) toward all. Consult sermon on the mount, Luke, 6th chapter, beginning at 20th verse.

This dispensation, which is about to close, will be wound up by the second coming of Christ, the resurrection of the dead, the translation of living saints, the rise of Antichrist, and heavy judgments on the apostate nations of Christendom.

The seventh and last will be a dispensation of judgment, which shall endure for a thousand years, in which Christ and His glorified saints shall reign over the nations, Judah and Israel be restored, Jerusalem the metropolis of the earth, and universal *peace* and happiness prevail. *This, also,* will be terminated by the loosing of Satan, apostasy, and the resurrection, judgment, and the destruction of the ungodly, after which is an eternal state of blessedness, the New Jerusalem *above*, new heavens and new earth.

Thus every dispensation has its proper laws, and its promises and threatenings, peculiar to itself.

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3. Compare spiritual things with spiritual, where the testimony appears conflicting, (1 Cor. ii. 13.) Thus, "I have seen God face to face," (Gen. xxxii. 30.) "No man hath seen God at any time," (John i. 18.) "God the Father (John vi. 46) no man hath seen." God's representative is often called *God* in Scripture. So in the passage cited. The prophet Hosea says of Jacob: "He had power with God; yea, he had power over the *angel*, and prevailed," (Hos. xii. 3, 4.) Doubtless it was God, the Word, or Christ, whom Moses and Isaiah saw: "The brightness of the Father's glory, and the express image of His person." Paul says the Israelites "tempted Christ" in the wilderness. Thus the word *God* is sometimes applied to angels.

4. Read the Word of God in *simplicity*, seeking to learn what God teaches. Never wrest Scripture to uphold a system, however ancient, but bring the systems and assumptions of men to the divine record to be proved. "Prove *all* things," and remember ever that the Holy Ghost is the Author of all Scripture.

5. Let not Satan amuse by setting you on the *too* close investigation of secret things (as election), remembering that "the secret things belong unto the Lord our God, but those things which are revealed unto us," (Deut. xxix. 29). The depravity of our nature, the deceitfulness of our hearts, and our enmity to God, are clearly revealed; also the way of spiritual and eternal life, through the love of God, the grace of Christ, and the fellowship of the Spirit. Neither be deceived concerning the importance of studying the *prophetic* testimony of Scripture, for prophecy is a delineation of the future history of God's people and the world. Hence, to neglect it is unwise, to despise it exceeding sinful.

6. Discriminate between the personal actions of the ancient saints and the Divine teachings of the Spirit through them. They were not always in harmony.

Again, do not detach a portion of Scripture without regard to the context. Probably no book has been so unfairly treated as the Bible; common sense not being considered by many as at all essential to a correct understanding thereof.

7. Forget not that the aid of the Divine Spirit is indispensable to apply to our *hearts* and *consciences* the outward *letter* of the gospel. A legal and constrained obedience will not justify. Works are *evidences* of true faith, and fruits of "the love of God shed abroad in our hearts by the Holy Ghost given unto us;" but not a *ground* of acceptance. "Eternal life is the *gift* of God, through Jesus Christ," but our station and *nearness* to *Christ* will be determined by our *works* when His kingdom is established.

"Behold I come quickly, and my reward is with me, to give every man according as his works shall be," (Rev. xxii. 12.)

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The Population of Rome.

The population of Rome has increased by 3363 souls during the last twelve months, being now 210,701, and by 30,749 since 1861. This increase has been partly natural, and partly owing to the concentration of emigrants from other parts of Italy from political motives. During the last century, the greatest population of Rome was 166,944, but when Pius VI. was taken away and the Sacred College dispersed, it decreased to 147,026. On the election of Pius VII., and the re-establishment of the ecclesiastical government in 1800, the population increased to 153,004; but when that pontiff was captured at the Quirinal and carried off prisoner, it descended, in 1810, to 123,023, and, in 1812, to 117,882. On the return of Pius VII. an immediate augmentation to 128,384 took place, and it has, since then, gone on increasing, except in 1838, on account of the cholera, and in 1849, on account of political troubles.

A Jewish Synagogue.—Solomon's Temple outshone.

The Jewish synagogue just completed in Berlin, but not yet consecrated, is one of the most gorgeous buildings in Europe. The entire cost of the structure is estimated at a million of thalers, 720,000 dols. in gold. To give a description of the building is utterly beyond my power. It is surmounted by a huge dome of the Oriental type, which can be seen from every house-top in Berlin. It is not less conspicuous for its Eastern form than for the heavy gilding which covers it in every part. Besides, there is also a minor dome, also richly gilded. The interior is broken up into the great central hall of worship, not far from a hundred feet in length, and provided with 3000 chairs for the worshippers. These are of oak, and richly carved. The number of seats on the ground floor, and devoted to the men, is precisely equal to the number in the two galleries, devoted exclusively to the women. The finish of the interior is of the most elaborate kind, and yet there is not a word or symbol in the building, except the imitation of the Commandments behind the pulpit. The ground colour of the walls is brown, but it is so profusely studded with stars and delicate tracery, done in gold, that the eye is dazzled with the splendour. The whole is lighted with 2000 burners, and the cost of the gas burned each hour is about fifty dollars. The rooms for committees and for small meetings are as splendid in their way as is the main hall.

The general arrangement of the pulpit, reading-desks, pews, and galleries is not unlike that of a Christian church, and yet there is a certain indefinable something which seems different. All is more or less Oriental in its general effect. The organ is in the lower gallery, not opposite the pulpit, but it is entirely concealed from view by a screen. The price of a single sitting in the church is five hundred dollars at the present rate of American paper. It would require a not

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inconsiderable fortune to buy a pew for an American family. In size and splendour this new Jewish synagogue unquestionably eclipses the Temple of Solomon. In its erection the finest materials have been used, and the highest skill employed in every department. The mere experimental and preliminary attempts in painting the interior cost more than 10,000 dollars. The Jews of Berlin are proud of it, of course, for there is no place of worship in the Prussian capital which can compare with it. The cathedral connected with the national church of the land is insignificant compared with this new Jewish temple. It is in the display of wealth involved in building this structure that the Jews can show what power they possess, and the pride of which it is the expression is even stronger than the internal hatred of the two sects of Jews whose united money built it.

Correspondence.

THE GREAT CONFLAGRATION.*

To the Editor of the Quarterly Journal of Prophecy.

Dear Sir,—In No. 70 of this Journal, there is an article on the nature and extent of the great conflagration, wherein the common view of its universality is combated, and it is maintained that it is to be only partial, confined to "the particular localities where Christ shall be manifested to His enemies." The article is an attempt to show that 2 Pet. iii. need not be held to teach the commonly-received doctrine. The ordinary view of the passage is not said to be at variance with any other passage of Scripture, and it is not pretended to be impossible; there is certainly nothing incredible or improbable about it; and this being so, we cannot but feel that this attempt to explain away the apostle's language is quite uncalled-for and utterly unjustifiable. "There are to be great judgment-fires at the commencement of the millennium," as the author says, but "Rev. xx. 9" does not show that "there are to be great judgment-fires at the end" of that period, for any other purpose than the consuming of the rebels; there is no hint there, nor anywhere else, of any, even partial, burning of the earth at that time. The only burning of the earth spoken of in Scripture is at the beginning of the millennium, and this burning is universal. It is unnecessary to speak of the "proper destruction" or annihilation of the earth, or of the extension of the fire to "the whole solar system." It is only the earth and the atmosphere that are to be destroyed by fire in 2 Pet. iii., but that destruction is to be as complete as the fiercest fire can make it. Fire, however, can annihilate nothing. We do not agree with the author that

* We confess ourselves unable to coincide with some of the statements in the following article. But the subject demands consideration.—Editor.

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2 Pet. iii. is "rather strongly translated," and we think that his explanation of that tremendous catastrophe is utterly inadequate to meet the requirements of the passage.

It is said that "the heavens," *i.e.*, the atmosphere, "being on fire, shall be dissolved," and "shall pass away with a great noise." The article says that being on fire "simply means inflamed, made fiery, and may be considered as having its import in this place exhausted by a condition of the atmosphere in which it is heated, filled with fiery volcanic emissions, and lit up with lightnings;" shall pass away, "expresses a change implying motion, and that very violent and boisterous;" and dissolved, refers to the "rupture of those influences which now hold the various parts of the physical world in quiet—to the freeing of the elements to rush and dash about in destructive commotion and unrestrained fury." This is all as to the heavens. And compared with the obvious meaning of the passage, it is very nearly nothing. The style of exegesis in the article is unwarrantable, and were it applied to the article itself, it might easily be shown that the author need not be held to mean more than an ordinary thunder-storm, accompanied with a brisk gale, in sultry weather. He would probably in that case, however, think himself not very well treated. The heavens are said to be *πυρούμενοι*, the proper natural meaning of which is to be set on fire, burning. The author has shown no reason for departing from this sense of it, and no such reason can be shown. To be filled with volcanic emissions and to be lit up with lightnings is a different thing altogether, and does not at all come up to the meaning of the word. Neither does "heated," unless the degree of heat be such as to set the air on fire. The heavens shall also be dissolved, *λυθήσονται*, resolved into their component parts, by the "rupture of those influences which now hold" the constituents of the atmosphere together. As to whether these elements shall "*dash about*," the text is silent; it intimates that, in consequence, as it would seem, of that dissolution and burning, the heavens shall pass away with a great whizzing, rushing noise, and with "motion," as the author says, "from one place or state to another." If from one place to another the destruction must be total, for however violently one portion of the air may pass away, its place is always filled by another portion, so that we can never say, after any merely violent commotion, that the air has passed away—we can never say that the air has passed away so long as it exists. The passing away meant by the article, is not the passing away meant by the epistle. The only passing away that can be meant, is that the air shall cease to exist as the air. The author, however, is not particularly clear as to the meaning of the "change" which he speaks of. He evidently denies that the air shall be burned. He seems to hold that it will pass from one state to another, but will still exist as the atmosphere, although how this agrees with the "rupture of the influences," and the "elements being set free to rush and dash about," we do not see very clearly. If the "rupture of the influences," and the freeing of the elements are only on a small scale, within a "limited district," or locality, we can understand how the air will still exist, but in that case it cannot have passed away or been dissolved. To say that it can, is absurd. If the freeing of the elements, *i.e.*, the separation of the oxygen, nitrogen, &c., which compose the atmosphere, be universal, then the air is completely destroyed, it has passed away; its place is, to be sure, filled with flame or vapours, but this can no longer be called the air. And suppose this were so, suppose the oxygen, *e.g.*, wholly freed, then, because of its weight it would sink to the earth, and what would be the result? The whole world would be instantly wrapt in flames, and the whole air too would be "made fiery" in a very different sense from that of the article. The expression, "the heavens shall be dissolved," requires that the whole atmosphere shall be decomposed into its parts. Unless this be so, moreover, it cannot be included in, "all these things shall be dissolved," which it manifestly is. The

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fact that the air is to be decomposed, and that one of its great constituents is oxygen, renders inevitable, not only the total destruction of the atmosphere by fire, but the destruction by fire of the whole earth.

As to the earth, it is said that "a very great degree of burning is doubtless expressed by burnt up in this place." We are not to suppose, however, that "the whole organised structure of the earth is to be reduced to liquid fire, or converted into cinders." The fires are to be confined to "particular sections and localities." There appears to be always working in the author's mind the idea that the burning of the earth is the same with the destruction of the rebels, *e.g.*, Rev. xx. 9, but these are entirely different things. The earth and the works that are therein are to be burnt up, *κατα καήσεται*. "Burnt up" is rather expressive for the original, which means simply to be burned. Burnt up is not too expressive, it is as exactly as possible equivalent to the original, which means to burn down, to burn to ashes, to burn till there be nothing combustible left. In some few cases, to be sure, it does not mean so complete a burning, but this is its proper and prevailing signification. This is its meaning generally in the Septuagint, *e.g.*, Lev. iv. 12, 21, vi. 10, viii. 32, xiii. 52, 55, 57, xvi. 27, 28; Num. xix. 5, 6, red heifer; Deut. ix. 21; 2 Kings xxiii. 11; Isa. i. 31; Jer. xxxvi. 25, Bruch's roll; Ezek. v. 2, xxxix. 9, 10, &c., &c.; and in the New Testament—Matthew iii. 12, xiii. 30, 40; Luke iii. 17; Acts xix. 19, books; 1 Cor. iii. 15—where nothing is left but the man himself, all his works are totally consumed, Heb. xiii. 11; Rev. viii. 7, xvii. 16, xviii. 8, &c. &c. This is the ordinary sense of the word, and there is no reason to depart from it here, especially as there is nothing impossible or improbable about it, and it is not said elsewhere that the earth shall not be wholly burnt. The very heathen expected this. Even *καίω* itself sometimes means complete consumption, but in this place *καυσούμενα* only indicates the process going on, while *κατακαήσεται* expresses the process completed.

The elements are also spoken of, and it is said of them that they shall melt with fervent heat, *καυσουμενα λυθησονται*, verse 10, and verse 12, *τήκεται*. The elements, as the article says, are the "substances or component parts of the physical world." They are the primary simple substances, about sixty-two in number, of which the air and earth, and all things in them, are composed. "The plain grammatical meaning of the phrase is, that certain elementary substances of the earth shall become loosed and disintegrated, by being heated and set on fire, as in the case of great and violent volcanic eruptions. The reference plainly is only to such fusible and inflammable substances as may be subject to the action of the judgment-fires, without determining anything as to the extent of the conflagration." But "certain" in the sense of "some," is neither expressly nor implicitly to be found in the text; and, as before, there is no reason for limitation. The apostle throughout the whole discourse uses the widest and most general expressions, and the way in which he speaks of the elements, shows that he means the whole of them. The very mention of the elements—much more the twice-repeated statement of their disintegration and melting—indicates, beyond a doubt, the completeness and universality of the destruction. Why does he mention the elements at all? Not for their own sakes, but for the sake of the earth and the air. It is not so much that we may know that the elements are to be resolved that he states that fact, as that we may thereby see how utter and unlimited will be the destruction of the air and the earth, since their very component parts are to be destroyed as far as fire can destroy them, *i.e.*, melted. And if they are to be melted as they are, of course the earth will be reduced to a state of liquidity, or ashes, just according to the nature of its substances. How many of the elements shall melt is perfectly comprehensible. We may not be able to see how others of them shall be melted. It might seem that some of them, the greater the heat, would become only the more rarefied and su-

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blimed. But that they shall be melted is expressly stated, and we are therefore quite safe in believing that, whether we can understand it or not—the more especially that no man can tell how these substances will be affected when subjected to such a fierce heat, in circumstances to which no experiment of human chemistry can afford any parallel. Besides, it is said *τούτων οὖν πάντων λυομένων*:—*τούτων* refers to the things of which he had been speaking, *i.e.*, the heavens, the elements, the earth, and the works therein. *Τούτων οὖν πάντων λυομένων* means something different from it; it is a more absolute form of expression than *τούτων οὖν λυομένων*; it is a short form for *πᾶς ὁ οὐρανὸς πᾶσα ἡ γῆ, πάντα τὰ στοιχεῖα*, and *πάντα τὰ ἔργα τὰ ἐν τῇ γῇ*, and means all the heavens, all the elements, all the earth, and all the works that are in it. Had the view of the apostle been the view of the article, he need have said no more than *τούτων οὖν λυομένων*, and doubtless he would have contented himself with this; but, in that case, we should not have had the exhortation in ver. 11. *Τούτων οὖν πάντων* is a direct assertion of a universal destruction, which cannot be explained away without great violence. Of course, there are innumerable instances in the New Testament, in which universality is expressed in a similar manner.

Again, the apostle makes a comparison between the destruction of the world by the flood, and the destruction of the earth by fire, (ver. 6,) whereby the world that then was being overflowed with water perished. Now the whole earth was overflowed by the flood. That is taught in Genesis as plainly as it is possible to teach anything, and, without entering into detail, we shall only say that if the flood was not universal, we must either hold the account of Moses to be false, or discard the laws of interpretation as so much obstructive lumber. The apostle also teaches its universality. He is evidently speaking of the whole earth. He says, (ver. 5,) the heavens were of old, and the earth standing out of the water and in the water. Obviously the whole of the solid land is meant here, whether out of the water or in it. The earth standing out of the water is plainly the whole of the dry land, and "the world that then was being overflowed with water perished," is just equivalent to the dry land, after it had been brought into a state of order, with all things in it. To say that the earth standing out of the water can mean merely a "particular district" or "country," or limited "sections and localities," is clearly outrageous. There is not the least warrant or ground for any limitation or restriction. But if the whole world be meant, as it is in the case of the flood, the whole world must also be meant in the case of the conflagration.

Further, what does the apostle mean (ver. 5) by the heavens and the earth that were of old? Clearly the whole of them; that he should mean only some "districts" or "sections" of them is impossible. They are compared with the heavens and the earth which are now, and these must have as wide a signification as those. They consist of all their parts; some parts of them are not equivalent to the apostle's expression. If there are any parts of the present heavens and earth not existing now, we may suppose that these are not included in his statement, which of course is an absurdity, but an absurdity involved in the doctrine of a partial conflagration. As the whole air and earth that were of old existed by the word of God in their then condition, and not some parts of them only, so the heavens and the earth which are now, and not some parts of them only, by the same word exist, and are kept in store, reserved unto fire, and shall of course be wholly burnt.

Moreover, it is said (ver. 10) the earth also and the works that are therein shall be burnt up. This cannot be rendered a particular "district" or "country," with the works that are therein. If the words have any meaning at all, they must mean all the countries where Christians are to be found at any time between the date of the epistle and the conflagration.

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For this second epistle, with the promise in ver. 18, is not addressed to Hebrew Christians exclusively, as H. M. L. in No. 66 of this Journal seems inclined to suppose, but "to them that have obtained like precious faith with us," the very persons for whom the epistles of Paul were intended, (ver. 15, 16,) *i.e.*, to all Christians. If it be contended, as in the article, that earth here may or must mean a particular country, then, as it must mean to every Christian living between the giving of the prophecy and its fulfilment the particular country of his habitation, it must signify all particular countries, or the whole earth. And, in like manner, of the works that are to be burned up. If only some countries, with the works in them, are to be burned up, the exhortation in ver. 11 becomes pointless. Partial burnings—wholly different from the final one—are to take place, as is generally supposed, in Italy, Idumea, and, as the article seems to indicate, in Palestine. Great Britain is not to be destroyed by a partial burning, nor America, nor many other countries. And how does the burning, the dissolution of Italy, &c., affect us? We do not live in these countries, and our "works," our property, are not there. In so far as the overwhelming majority of Christians are concerned, the exhortation, based upon the dissolution of "all these things," is entirely meaningless, for their "countries" and "works" are not to be dissolved at all. Neither is it the works of man only, as the author seems to think, that the apostle means; he speaks of works that are in the earth, and means the works whether of God or man.

Again, we look for new heavens and a new earth. It is not a partially new heavens and a partially new earth, but a whole new heavens and a whole new earth, implying the total destruction of the old. In Rev. xxi. 1, John tells us that the first heaven and the first earth were passed away, (can this mean that only certain portions or districts of them have passed away?) and the manner in which they shall pass is set before us in 2 Pet. iii., by being burnt, dissolved, melted, and out of their ruins the new heavens and earth shall arise.

And the universal destruction is borne out by the types. The house infected with leprosy was to be broken down, and entirely destroyed and removed, (Lev. xiv. 45:) "He shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house, and he shall carry them out of the city into an unclean place." And of course a new house of clean materials would be built on the old site. The house typifies the earth, and as the type was totally destroyed, so also will be the antitype.*

The author is mistaken as to "the object of these fires." The apostle does not say that the fire is only for the perdition of ungodly men. That is only part of the object, although some of the ungodly will be destroyed by the preliminary "judgment-fires" of which the article speaks. The fire is partly intended to destroy the earth, to burn out of it all the traces and effects of sin, (even the fossil remains,) so that in the new earth by none of these shall the former be remembered or come into mind. This world is in no respect fitted to be the habitation of holy beings; it is everywhere polluted, (the earth is defiled under the inhabitants thereof,) and throughout all its provinces it is groaning under the bondage of corruption. It is a ruin, as Bishop Butler says, so grievously in ruins, so broken, so shattered, that the readiest way to its restoration is by its complete destruction. It is to be burnt for the perdition of ungodly men; as a step towards raising it to perfection; to cleanse it from pollution; and for a testimony of God's holiness and hatred of sin, which could not spare even the theatre on which it was enacted.

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* Commentary on Leviticus, by the Rev. Andrew A. Bonar.

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In conclusion, we may just notice the letter of H. M. L., which is in the same strain with the article. It would take a great deal of space to consider all the texts there referred to, but the meaning of many of them is greatly misconceived. The letter indeed proceeds upon the supposition that the "regenerating and purging fire is only spoken of in connexion with Israel's sins, Israel's judgments, and Israel's land," and therefore it is not general. But even though this were so, it would not go against the universality at all, any more than the fact of salvation being inseparably connected with Israel, inasmuch as our Lord himself was a Jew, goes against the salvation of the Gentiles. Ps. xviii., Ps. xcvii., Isa. xxiv. and xxx., and Nah. i., have a general reference. And a universal fire "would not be contrary to Isa. lxvi. 19, and many scriptures which refer to the Gentile nations afterwards to be converted by the Jews, the spared godly remnant being sent as missionaries to them." For the spared remnant are saved from the preliminary judgments, and are called "those that escape" on that account, not because they are saved from the great final fire. And they may very well be sent among the Gentiles before the conflagration to convert those who are to be saved from it, and set down to dwell upon the new earth. There may be a sufficient space of time for that between the going forth of the Lord to destroy His enemies, (Zech. xiv. 3,) and the final fire at the beginning of the millennium. It is not till their work as missionaries shall be finished, and their brethren, (Isa. lxvi. 20,) multitudes of Israelites scattered among the countries, shall have been, in consequence of the preaching of the spared remnant, brought as an offering to the Lord, that He shall reign "in His purged kingdom at Jerusalem." There is nothing in Isa. lxvi. 19 against the universality, neither is the fact that "all the families of the earth are then" in the millennium, *i.e.*, "to be blessed in Abraham and his seed," against it in any way.

The fact that all things sublunary are to be destroyed utterly, suggests some questions which every man ought to ask himself, and be able to answer satisfactorily; as, have I insured against, not the contingency, but the certainty of this my habitation being burnt? If not, what kind of a house am I then to expect? Have I, as Adams hath it, a treasure that will stand the fire, or is it safe beyond the bounds of this world? If not, how can I, when everything earthly shall have been consumed, enter, destitute and in want of all things, upon a long eternity? Have I secured a fire-proof chamber for myself, (Isa. xxvi. 20?) Or is this unnecessary, and am I able, shelterless, to face the fiery tempest?

X. Y. Z.

Poetry.

THE WHITE RAIMENT.

THE babe, the bride, the quiet dead,
Clad in peculiar raiment all,
Yet each puts on the spotless white
Of cradle, shroud, and bridal hall.

The babe, the bride, the shrouded dead,
Each entering on an untried home,
Wears the one badge, the one fair hue,
Of birth, of wedding, and of tomb.

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Of death and life, of mirth and grief,
  We take it as the symbol true;
It suits the smile, it suits the sigh,
  That raiment of the stainless hue.

Not the rich rainbow's varied bloom,
  That diapason of the light;
Not the soft sunset's silken glow,
  Or flush of gorgeous chrysolite.

But purity of perfect light,
  Its native, undivided ray,
All that is best of moon and sun,
  The purest of the dawn and day.

O cradle of our youngest age,
  Adorned with white, how fair art thou;
O robe of infancy, how bright?
  Like moonlight on the moorland snow.

O bridal hall, and bridal robe,
  How silver-bright your jewell'd gleam!
Like sunrise on the gentle face
  Of some translucent mountain stream.

O shroud of death, so soft and pure,
  Like starlight upon marble fair;
Ah, surely it is life, not death,
  That in still beauty sleepeth there.

Mine be a robe more spotless still,
  With lustre bright that cannot fade;
Purer and whiter than the robe
  Of babe, or bride, or quiet dead.

Mine be the raiment given of God,
  Wrought of fine linen clean and white,
Fit for the eye of God to see,
  Meet for His home of holy light.

NOTICE.

All readers of this Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and His truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

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THE QUARTERLY

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Art. I.—THE FOURFOLD DIVERSITY OF THE GOSPELS.

The four Gospels form in some respects the most important portion of the Bible. Their value partly arises out of their relation to other portions of it. All its earlier revelations flow into them: all its later revelations flow out of them. They are, as it were, the heart through which, like life's blood, all its revelations circulate. But it is in their relation to Christ that their value pre-eminently consists. "In other parts of Scripture we hear Christ by the hearing of the ear, but here our eye seeth Him. Elsewhere we see Him through a glass darkly, but here face to face."*

On this account they claim the most affectionate as well as reverent perusal of the Church. The ancient Church recognised this claim at a very early period, by giving to each of them the name of "Gospel," a name which they did not originally bear, as written out by the four evangelists: "The Gospel according to Matthew,"—"The Gospel according to Mark,"—"The Gospel according to Luke,"—"The Gospel according to John." The claim may also be said to be particularly recognised in our own day. Never was there a period in the history of the Church when they were more carefully examined, more closely studied. The theological press teems with works relating to one or other of the numerous questions

* Dr David Brown.

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connected with their origin, their authenticity, their harmony, their literary and other characteristics; and "The Life of Christ" is a favourite topic of investigation with both the friends and the enemies of Christianity. The volumes which have been published of late under that title or on that subject form quite a library. It would require a lifetime to master them.

After all, the Gospels deserve our ever-renewed and increasingly attentive study. The same topics in them which have been perhaps most dwelt upon will always bear fresh and fuller investigation. There is an exhaustless fulness in them —in every one of them. Besides, there are multitudes everywhere who read the Gospels so perfunctorily, so carelessly, that they can hardly be said to know them, except in a very general way indeed. For example, it may very safely be assumed that many Bible readers have never observed anything singular or striking in the diversity by which the four canonical Gospels are distinguished from one another. That they were written by different authors, respectively named Matthew, Mark, Luke, John,—and that, with much that is common to all, there are certain circumstances which are only to be found in one or other of them, is no doubt generally enough known; but that there is anything in their diversity which is at all remarkable in either one way or other may very probably have been wholly unobserved, so common is it for familiarity to produce negligence of observation, as well in reading as in other matters.

Now here is a topic which may not unprofitably engage attention: the fourfold diversity of the Gospels; the individual characteristics of each; along with the historical unity which nevertheless binds them together, as in reality, with all their differences, the Gospel—the one Gospel of Jesus Christ, the Son of God.

It might have been anticipated that the Spirit of God would not have admitted so many as four Gospels into so small a book as the Bible without having a distinct object to serve by each of them; and it is really wonderful how this object should be so little recognised when, so far from being a latent impress, discernible only to a studious observation, it stands out as a most prominent feature in every Gospel, which may be easily enough perceived and also appreciated by the simplest reader. When different artists give us a picture of the same landscape, or a portrait of the same person, the separate production of each of them, although perfect after its own manner, is found to be distinguished by manifold varieties, owing partly to the dif-

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ferent stand-points occupied by the artists in doing their work, and partly to such causes as the peculiarity of gifts, the diversity of tastes, and other obvious differences in the individual painters. Or, here are four likenesses, photographed on a single card. The same face appears in all—only taken, one in profile, one in full, and the other two from different sides; so that, though representing the face of but a single person, there is not one of them alike—they are, so to speak, the same, but different. The same thing occurs in literature. Take any biography of the same person, as written, independently of one another, by different authors; and while, no doubt, with the unity of subject there will be found a substantial unity of representation in their respective publications, there will at the same time be also found in each of them many circumstantial varieties, sharply enough defined, according to the amount of acquaintanceship with the person in question possessed by the different biographers, or according to the features of his character which may have severally most impressed them, and which they have endeavoured to exhibit or reproduce in their several narratives. It has been usual to cite in illustration the well-known case of Socrates, one of the most eminent characters of Grecian antiquity, whose life as written by two of his immediate followers, Xenophon and Plato, has descended to our times, but as differently represented by each of them as can well be imagined without destroying the personal identity of their common hero. For whereas, according to Xenophon, who was a soldier, a man of action, his master appears to have been quite a practical sort of person, always bringing out his principles in the various activities of daily life; according to Plato, who was a philosopher of contemplative and profoundly thoughtful mind, he appears to have been a deep, studious, penetrating thinker, who was for ever inquiring into the principles of action, the why and wherefore of everything. Now, when the life of any of the world's heroes, or any of the Church's worthies, is thus found to present in ordinary human biography so many distinctly varied aspects, quite harmonious enough withal, if the object or stand-point of the different biographers is considered—for no one doubts that the two accounts of Socrates are, notwithstanding their diversity, perfectly consistent with one another; that, as separately represented by his biographers, he was both a man of thought and a man of action, philosophical and practical together—how much more ought it to be expected that a similar, or rather a much greater, variety of view should distinguish the biography of Christ. His was the most wonderful life ever spent on

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earth; there was a fulness of development in it, a richness of phenomena, which far exceeded the perceptive power of any individual mind; there was no merely human being of sufficient comprehension to take in the whole; there was no one adequate to produce a complete representation of it; the task required more minds than one; and hence the divine provision of the four evangelists, without whose fourfold plenitude we should have manifestly had an imperfect or but a partial view of His person, character, and life.

The mutual relationships of the Gospels, along with their special diversities, were perhaps more distinctly recognised by the ancient Church than they are now; at least it was then common to speak of them as the four books of the one Gospel, or, more frequently, the four-sided Gospel—the four-cornered Gospel—the four-square Gospel. It was also common, and the practice is still followed, to set forth their united yet diversified characteristics by various emblematical illustrations. Irenæus, one of the earliest fathers of the Church, compares them to the four quarters of the world, and the four chief winds, which blow over all the earth; and he says, "Plainly the Church must have four columns in the Gospel to support it, and from these must come forth a blast breathing mercy everlasting, and giving life to men." Augustine, the great divine of the early Church, compares them to the four great trumpets which are sounded together into the four quarters of the world to summon and gather the Church from the East and West and North and South, into a holy unity of faith. Calvin, the Reformer, compares them to a triumphal chariot, drawn by four steeds, in which Christ rides forth in great magnificence, and with rapid progress, before the whole Church to review the world. Another favourite and ancient emblem was taken from the river which flowed in a united stream through the garden of Eden to water it, and then separated into four channels as it issued out into the world. But perhaps the emblem most generally used in all ages is that of the four living creatures with the four faces of a man, a lion, an ox, and an eagle, which appeared in the visions of Ezekiel, moving as they were directed by the Spirit, and upholding with their interlaced and outspread wings the throne of the man who is the likeness of the glory of the Lord; and which again appeared in the apocalyptic visions of John as in the midst of the throne and round about the throne; or rather, as an old expositor of the Reformation explains this account of their position, as between the throne and the elders, and round about the throne. There are interpreters indeed who hold that the four-faced living creatures of Ezekiel and

John are really intended by the Spirit of God to symbolize the four evangelists, or, as we should rather say, those aspects of the person and the office of Christ Himself which they severally exhibit in their respective narratives.

We are not prepared to adopt the views of these interpreters. They appear to savour more of the sallow mysticism of the cloister than of the salutary meditation of the closet. We must not suppose that everything in the Bible which is capable of an allegorical adaptation and application to Christ bears a typical character, or was intended by the Spirit of God to exhibit Him in that peculiar manner to our believing view. Such a notion has often led men to despise and decry the obvious interpretation of Scripture as superficial, marrowless, carnal, and to seek after a hidden mystical meaning as alone worthy of being regarded as the teaching of the Spirit. Various evils have flowed from this:—more particularly, scriptural study has been prosecuted by many under the guidance of fancy rather than in the exercise of faith; a false craving has been extensively engendered for something more piquant, and perhaps also more recondite, than is supplied by the obvious sense of Scripture; and the Word of God, instead of being the plain book which he that runneth may read, has been turned into an enigma, a riddle, a book of conundrums, the sense of which is best discovered by those who are most skilful in the art of guessing; and hence also the Church of Rome has been furnished with the semblance of an argument in favour of her prohibition of the circulation and perusal of the Scriptures. We are satisfied that Luther had every reason to denounce on this account the mystical interpretations of the monks and schoolmen, however spiritual and profound they may appear to many, as "trifling and foolish fables," with which, as he says, "they rent the Scriptures into so many and diverse senses, that poor silly consciences could receive no certain doctrine of anything;"* and that Calvin too was fully justified in saying that the true meaning of Scripture is the natural and obvious meaning by which we ought resolutely to abide, and that "the licentious system" of the mystics, as he strongly expresses it, is "undoubtedly a contrivance of Satan to undermine the authority of Scripture, and to take away from the reading of it the true advantage."†

Accordingly, we do not recognise in the four living creatures, as seen in vision by Ezekiel and John, the types of the fourfold representation of Christ in the four Gospels. It is enough to notice the analogy which has been pointed out, and to employ

* Luther on Galatians, iv. 26. † Calvin on Galatians, iv. 22.

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it as an ingenious and appropriately felicitous illustration of that representation. To this extent the use which has been made of it for centuries in the church, and more particularly by the old painters, may be still followed; but, without better evidence than that of a dogmatic assertion, it is manifestly improper to regard it as other than a happy accommodation of human ingenuity to help the memory.

We only accept it as a comparison, which may be useful to illustrate the unity of the Gospels along with their characteristic diversities. As to the manner of its application, we may notice the different order in which the faces are represented by Ezekiel and John. In the vision of Ezekiel the order is:—"As for the likeness of their faces, they four had the face of a man, and the face of a lion on the right side; and they four had the face of an ox on the left side; they four also had the face of an eagle," (chap. i. 10.) In the vision of John the order is:—"And the first beast," or rather, as the word ought to be rendered, "the first living creature was like a lion, and the second living creature like a calf, and the third living creature had a face as a man, and the fourth living creature was like a flying eagle," (chap. iv. 7.) With which of these representations does the order of the Gospels correspond? We need not wonder that some should adopt the one, and some the other; for, as it is said of the living creatures, that they four had one likness, and that two wings of every one were joined one to another, so with all their diversity of representation the evangelists relate but one history, the history of the same Christ, and therefore the view of each, while quite distinct, is at the same time found to run into, and more or less to take in also, the respective views of all the others. At the same time, the order in the Apocalypse is that which is to be preferred as really answering to the order of the Gospels. The Church of Rome, following Jerome, adopts the order in Ezekiel, and thus explains the comparison. We quote from the Roman Catholic commentary of the Rhemist fathers; and those who are acquainted with the pictures of the evangelists in her illuminated missals, and on her church walls and windows, as on the interior of the dome of St Peter's, will at once perceive how much she makes of the interpretation; the pictures are also often copied in the engravings of family Bibles, and on the enamelled dial-plates of German clocks. "St Matthew is likened to a man, because he beginneth with the pedigree of Christ, as He is a man; St Mark to a lion, because he beginneth with the preaching of St John the Baptist, as it were the roaring of a lion in the wilderness; St Luke to a calf, because he beginneth with a priest of the Old Testament,

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(to wit, Zacharias, the father of John Baptist,) which priesthood was to sacrifice calves to God; St John to an eagle, because he beginneth with the divinity of Christ, flying as high, as more is not possible."* This is obviously very weak; and, could no closer resemblance be discovered between the faces of the creatures and the characteristics of the Gospels, it would be just as well to pass by the thing as a comparison no less than as a type. It is not wrong, however, to use scriptural incidents or facts in the way of figurative illustration, when this may help the elucidation of any portion or any doctrine of the Bible, provided the facts of history are not transmuted by the process into the mere fable of an allegory. We find that, in the Epistle to the Galatians, Paul allegorises the story of Hagar and Sarah with their sons Ishmael and Isaac; and we may imitate his example,—taking care, however, to make our comparison but subordinate and subservient as a mere figure, or as no other than an allegorical application of the proper verity.

In this way, or just as a similitude, let us adopt the comparison between the faces of the living creatures in their order, as seen by John, and the peculiar characteristics of the Gospels in the order in which we have them in the Bible. "And the first creature was like a lion." The lion is the emblem of Judah's royalty, for Judah was the royal tribe. "Judah is a lion's whelp; from the prey, my son, thou art gone up; he stooped down; he crouched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come, and unto Him shall the gathering of the people be." And in the Gospel according to Matthew, Christ is seen as "the Lion of the tribe of Judah," "the Root of David," the "Shiloh," who is at once "King and Lawgiver" in Judah; in other words, He is the promised royal Seed, "the Son of David, the Son of Abraham;" "and of the increase of His government and peace there shall be no end," for His "kingdom is not of this world;" it is "the kingdom of heaven." "And the second creature was like a calf," or "an ox," as it is in Ezekiel. This is the emblem, at least the oriental emblem, of patient, productive, profitable labour. For it is written in the law of Moses, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn." And saith the wise man, "Where no oxen are, the crib is clean, but much increase is by the strength of the ox." And the Gospel according to Mark is pre-eminently the practical Gospel—the Gospel of action, as it is sometimes called. There is nothing royal in it, nothing great, nothing but the record of

* Commentarie. The summe of the Gospels. See Cartwright.

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constant laborious exertion and endurance in ways of well-doing; that is to say, we have in it the narrative of the outward active ministry of Christ; not His ministry of words, for there are no long sermons, and but a few short parables in it; but His ministry of deeds, as one labouring even unto death on behalf of others, and for their good; He makes Himself of no reputation, and takes upon Him the form of a servant, the Lord's servant, according to a familiar view or aspect of His character, in which many of the prophecies exhibit Him. "And the third creature had a face as a man." Here we have the human aspect, an emblem of humanity in its broadest relationships, and without any distinction of class or country. "There is a spirit in man." "Man goeth forth unto His work and to His labour." "I drew them with cords of a man." And in the Gospel according to Luke, it is as the Son of man that Christ is brought before us; not so much as "the Son of David;" or as "the Minister of the circumcision," "the Servant of the Lord;" but as "the Son of Adam," the partaker of a common humanity with the whole family of mankind, and therefore the kinsman-Redeemer of the race, without respect to the old distinction of Jew and Gentile; "the priest after the order of Melchisedec," for the seed of Canaan under the curse, as well as for the seed of Abraham under the blessing. "And the fourth creature was like a flying eagle." Here is the emblem of far-seeing and high-soaring knowledge. "Doth the eagle mount up at thy command, and make her nest on high?" "The way of an eagle in the air" is one of "three things," which Solomon says "are too wonderful for me." "Much on the wing, it often rises where no human eye can follow, and possesses," it is said, "the power of gazing with undazzled eyes upon the mid-day sun." * And in the Gospel according to John, are we not carried to a much loftier and sublimer height than in any of the other Gospels? For while in them the three evangelists walk with Christ as it were on earth, here John ascends with Him as it were to heaven, and to the very throne of God; he speaks of Him most of all in the transcendent and ineffable mystery of His Divine relationships; not as "the Son of David;" not as "the Son of Abraham;" not as "the Son of Adam;" but as "the Son of God."

We are now able to appreciate the comparison, and to employ it in helping us to keep in mind the peculiar characteristics of the various evangelists in their order. Let the creature like a lion remind us that in Matthew we have "the King," "the Lion of the tribe of Judah," "the Root and Offspring of

* Jukes on the Gospels, p. 21.

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David." Let the creature like a calf or an ox remind us that in Mark we have the "Man that goeth forth unto His work and to His labour," "the Workman that needeth not to be ashamed;' one who has taken upon Him "the form of a servant," "the Servant of the Lord." Let the creature which had a face as a man remind us, that in Luke we have "the Man Christ Jesus," "the Goel," that is, the brother of humanity, the kinsman-Redeemer of our race. In fine, let the creature like the flying eagle remind us that in John we have "the Lord from heaven," "the Word who was in the beginning God and with God," "the only-begotten Son which is in the bosom of the Father." We have only farther to say at present, that if the cherubim or four living creatures are to be regarded, according to the very generally received interpretation, as types of redeemed humanity in the plenary perfection of its glorified existence, we have in this fourfold, and as it were cherubic, representation of the evangelists the all-perfect One in whom, as at once its prototype and its life-source, that plenitude of perfection is attained and realised. The redeemed are made like Him, and hence we find the reflection of His likeness in theirs, as in the cherubim.

But we shall prosecute the examination of the various characteristics of the evangelists, one after another, in their separate individuality. There are other characteristics which might also be separately and profitably examined—characteristics in point of literary style and execution, in point of historical selection and arrangement, and so on; but we must pass them by, or but slightly advert to them in their connexion with those to which our attention will be more particularly directed. Those who have a predilection for the study of such things, may perhaps be guided and stimulated by our suggestions to prosecute the study for themselves.

Suffer us to urge the consecutive, conscientious, and careful perusal of all the Gospels. Let it be remembered that they are all alike inspired, and separately intended for instruction. It is no work of supererogation when we have read one to read the next also—and then the next, and the next, till we have read all four. It is not reading the same thing over and over and over again, like the wearisomely vain repetitions of the Roman breviary. There are not two of the Gospels alike in their style of narrative, in their mode of representation, in their system of arrangement; and, viewed in connexion with the Divine plan, the differences are intentional. So far from being staggered by them, we ought to be instructed by them all the better in the knowledge of Christ, established by them all the more in the faith of Christ. This is the gracious design of the Spirit of

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God in them; and once we obtain the key, the clue, to their elucidation, we shall find that there is not one of them which is not more or less subservient in its own peculiar place and way to that design. And here we may be permitted to offer one or two remarks on what are commonly called "Lives of Christ," "Harmonies of the Gospels." From a very early period in the history of the Church, their unity of subject has induced many to attempt the combination and condensation of the four Gospels into one continuous narrative or complete whole as the one Gospel of Jesus Christ. Nor can there be a question that various advantages are to be derived from comparing the various Gospels, and exhibiting their entire consistency with one another in what they relate in common. At the same time, if they be viewed, not as histories complete in themselves so far as respects the particular purpose they were designed to serve, but just as so many repertories or magazines of material, so to speak, out of which we have to draw up a properly complete history for ourselves, there can be as little question that we have set ourselves a task which God never meant us to undertake, and which, moreover, with the means at our command, is altogether beyond the compass of our utmost energies. "Scripture," says a writer of our day, and what he says is so far applicable to the Gospels as part of Scripture, "Scripture cannot, as it were, be mapped, or its contents catalogued; but after all our diligence to the end of our lives and to the end of the Church, it must be an unexplored and unsubdued land, with heights and valleys, forests and streams, on the right and left of our path and close about us, full of concealed wonders and choice treasures."* At all events, a harmony of the Gospels in strict chronological order is impracticable. We cannot possibly work it out, at least with anything like scientific certainty; for this plain and obvious reason, that with the exception of the beginning and the end of their narratives, which, as connected with a biography, almost necessarily correspond, the evangelists do not write chronologically:—each of them has his own distinct plan and system of arrangement, and this so independent of chronological order, that if we attempt to put them together in such an order we find ourselves at once entangled in inextricable difficulties, and expose ourselves to the caustic rebuke of a sagacious citizen respecting an old minister of the High Church of Edinburgh, who was engaged for many years in constructing a Harmony of the sort: "He is a minister *that,* who spends his time and strength in trying to make four men agree that never quarrelled." Then, in addi-

* Quoted in Trench's Hulsean Lectures, p. 102.

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tion to this, there is the all-decisive consideration—it has pleased God to give us four Gospels. He might have given us but one, perfect in itself and after its own kind; or He might have even given us four in such exact concordance, both verbal and chronological, that no other harmony would have been required,—we should have had what is sought for ready made to us. Instead of this we have the four, all different, and portraying so many different sides or aspects of the life of Christ, perfectly harmonious no doubt, but not to be proved harmonious by being unified or blended into one without diversity or difference. If you have four different portraits of the same person, taken in different lights and from different stand-points, would you ever think of demonstrating the harmony or unity of their object by cutting them to pieces, and then amalgamating the different pieces into one new whole? Would that ever produce a likeness? You keep them separate; you look at them apart; and their very diversities harmonise themselves by remaining as diversities. In the same way the harmony of the Gospels is evinced, not by the destruction, but by the preservation, in their own place and for their own purpose, of their very diversities. Compare them as much as you please, illustrate and explain them by one another also as much as you please, but never do away with their separate individuality; never obliterate any of their peculiar characteristics, not even so much as the least important in your regard. Whatever you may do in the way of exhibiting their consistency or harmony with one another, let it be in the way of keeping them distinct, of reading them one by one, and of retaining every one of even their widest distinctions, of even their least manifest as well as their most manifest diversities. The wisdom of God meant that. The inspiration of God meant that. There they are with the Divine stamp on them, and we must not efface one word, one letter, of the stamp. We must take them as they stand. They have their own lessons to teach; let us learn them—every one. Sometimes we may be at a loss about them, but even then our very difficulties may supply instruction to us, most invaluable instruction. It was said by a wise and good man of another,—by Richard Baxter of Judge Hale,—that more might be learned from his questions than from another man's answers. The same thing may much more be said of the Holy Scriptures, of the Holy Gospels, which "oftentimes say much," as one remarks, "by saying nothing—like a dial in which the shadow as well as the light informs us,"* and from which if you take away either the light or the shadow it is of no use at all. Anyhow, that say-

* Boyle: quoted in Trench's Hulsean Lectures, p. 109.

ing, "Blessed is he whosoever shall not be offended in Me," is as applicable here as elsewhere; and besides, when we turn to the Lord for light, when we apply to the Divine Spirit to guide us into all truth according to the promise of Jesus Christ, we shall find that sooner or later, veils, doubts, difficulties, shall be taken away; and that then when those whose hearts are stubbornly alienated by reason of carnal prejudices from the truth as it is in Jesus, are suffered to "stumble at that stumbling-stone, as it is written, Behold, I lay in Zion a stumbling-stone and rock of offence; and whosoever believeth on him shall not be ashamed," "We all, with open face, beholding as in a glass the glory of the Lord are changed into the same image from glory to glory, even as by the Spirit of the Lord." "Thy testimonies are wonderful, therefore doth my soul keep them. The entrance of Thy words giveth light; it giveth understanding unto the simple. I opened my mouth and panted; for I longed for Thy commandments. Look thou upon me, and be merciful unto me, as Thou usest to do unto those that love Thy name. Order my steps in thy Word, and let not any iniquity have dominion over me. Deliver me from the oppression of man; so will I keep Thy precepts. Make Thy face to shine upon Thy servant, and teach me Thy statutes."

Art. II.—MODERN MILLENNARIANISM AND ITS DIFFICULTIES.*

Jesus Christ will come again in person to our world. So far all evangelical Christians are agreed. But there is a diversity of opinion as to the time of His coming with respect to the millennium. The general opinion of Christian people in this country is, that the Saviour's second coming will be post-millennial. It is their belief that the world will be first converted, in order to the introduction of the millennial period in its fulness of glory; that then for 1000 years, or 365 times that sum, the people will be all righteous; that afterward, there will be a falling away; and that finally, after all this, will be the second coming of Christ for the resurrection of the righteous and the wicked, and the last judgment. This view of the relation of the Second Advent to the millennium, it must be confessed, what-

* The following article is from the *Prophetic Times*, (American,) and is by the Rev. R. Campbell of Newburyport.

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ever its claims on our belief, is at all events embarrassed by very serious difficulties.

One is, that this opinion is very modern. Standard works in ecclesiastical history fail to give us the slightest trace of its existence in the primitive Church. On the other hand, the doctrine of Christ's personal reign on the renovated earth, with the saints of the first resurrection, was the prevailing belief of the orthodox Church for the first three hundred years.

A second is, that we are so constantly, in the New Testament, instructed to watch and wait, to look and be ready for the second coming, and are reminded that our "redemption draweth nigh," though the times and seasons we know not; just as though each succeeding generation of the Church should contemplate the event as possible in their own age. And the precise difficulty is, to see how the Church could be thus admonished in the Scriptures, and yet confidingly receive the popular doctrine that Christ is not to come in our age, nor in many ages; no, not until a thousand years, yea, perhaps, three hundred and sixty-five times this sum, had sped their course.

A third difficulty is, that this glorious state of things, this wonderful epoch, has not been put down among the precursors —the signs of the second coming.

Our Saviour gives the disciples these precursors, these signs, in one of His last earthly communings with them. But, surprising as it may seem, the world's conversion is not among them. He instructs them to expect false Christs, and wars, and rising of nation against nation, and kingdom against kingdom; and famine and pestilence and earthquakes in divers places, and persecution and hatred of all nations for His name's sake, and the abounding of iniquity, and the waxing cold of His people's love, also the preaching of the gospel of the kingdom in all the world, not for the conversion of all the world! Strange—but so it is; not for the conversion of all the world, but for a witness unto all nations! This it might be, though a handful only were converted, or even none.

The other signs which He instructs them to expect, are the great tribulation of the covenant people, during which Jerusalem is to be trodden down of the Gentiles, even as to-day we see it, until "the times of the Gentiles be fulfilled," the times of their merciful visitation. Besides this, are "signs in the sun, and the moon, and in the stars, and upon the earth distress of nations with perplexity, the sea and the waves roaring; men's heart's failing them for fear, and for looking after those things which are coming on the earth, for the powers of heaven shall be shaken."

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But, be it borne in mind, that among all the signs of the second coming which our Saviour gives by the pen of either of the evangelists, not an allusion to, or hint of the world's conversion have we among them all. So soon as they have concluded with the last sign of terrible commotions, and overturnings, and men's hearts failing them for fear, &c., the very next thing is not, *Then* shall the world be converted, and so continue righteous for a thousand years; no, no; but it is: "*Then* shall they see the Son of man coming in a cloud, with power and great glory."

In the repeated illustrations of, and allusions to, the state of things in the last days before the second coming, whether by Christ or by His apostles, we find nothing like a millennium, or world's conversion first. The Saviour compares the state of things in the world before His coming, with the state of things before the flood: "But as the days of Noe were, so shall the coming of the Son of man be."

He represents the wise and foolish virgins, instead of waiting, or diligently getting ready for the coming, as He bade them, as being both asleep; that is, the Church generally would not be looking for Him. This is in keeping with what our Saviour says in another place, viz., Luke xviii. 8, "And when the Son of man cometh, shall he find faith in the earth?" Faith in Jesus as the only Saviour He will find in many persons, though comparatively inefficient; but how rarely a faith of waiting, watching, holy expectancy as to the nearness of His coming. "Shall He find faith?"—the faith that waits, watches, looks for Him?

While Holy Scripture seems not obscurely to hint at a low state of religion, and abounding unbelief in the professing Church generally, next before the coming, we hear nothing of the world's conversion, or of the latter-day glory of which the prophets were so full. We hear of nothing like this as preceding the coming, nothing like it from our Saviour's lips, surely. Nor do we hear of anything like it in the Acts or the Epistles. In the Acts, third chapter and nineteenth verse, Peter alludes to the coming of the latter-day glory, millennium, or world's conversion, by using the phrase "times of refreshing," "times of restitution." But in immediate connexion he speaks of the Saviour's second coming as a synchronous event, and not as being postponed till this glorious era has gone by!

In the Epistles, repeated reference is made to the "last time," "last days," "latter times," signifying the whole period between the two comings, and especially the latter portion of it. But not a hint have we in any of them of the blessedness of millen-

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nium glory, of the world's conversion, as filling up any part of this period. Paul tells Timothy, "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron, forbidding to marry," &c., evils which, as Paul says, had begun to work in his own day. But not a syllable has he of a world's conversion, or latter-day glory, either in the course of or immediately after these latter days, and before the second coming. No, nothing of this is there to animate the soul of Timothy in his arduous labours under this dark and still darkening cloud, (1 Tim. iv. 1.)

John, in his First Epistle, having exhorted his brethren to beware of the spirit and power of worldliness, and having admonished them that the present earthly state is passing away, proceeds to call it even then, the last time, and because the coming of Antichrist was wont to be reckoned by the Church as among the signs of the last time, he adds: "Even now are there many antichrists, whereby we know that it is the last time," (1 John ii. 18.) Please note particularly, through all this last time, even till Christ come again, however long it continue, antichrists are to be in the ascendant, according to John. But not the slightest intimation does he give that any part of this entire "last time" before the Advent is to be filled up with the millennium, or world's conversion.

Jude writes that "there should be mockers in the last time," who should walk after their own ungodly lusts till Christ come to execute judgment. But he says not a word of the world as being converted and walking in righteousness in this "last time."

In the like manner Peter, in his Second Epistle, iii. 3, writes that "there shall come in the last days"—what? The general conversion of all scoffers and opposers? No, no. But he says, there shall then come "scoffers, walking after their own lusts, and saying, Where is the promise of His coming?" Yes, they will not believe anything about this second coming, just as though the promises on this subject in the Bible were all nothing worth; just as though nothing of the kind was to be expected. Thus Peter speaks of these infidel scoffers of the last days. But he does not so much as make the slightest reference to that long, long period of the world's conversion which is now popularly supposed to elapse before the coming. Instead, he represents this infidel spirit as prevailing to the end of this dispensation, when, as he tells us, it is to be suddenly filled with the terror of Christ's actual appearing for judgment upon His

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enemies, also for the renovation of the earth and filling it with righteousness. This renewing, and this filling the earth with righteousness, we must note, however, does not *precede* the coming in Peter, but *follows* it. It is with the apostles just as it is in the prophets. Surely here is something very singular. It is this,—if the "new heavens and new earth" of prophecy, if the millennium or latter-day glory, when everybody is to be righteous, if this blessed period is to be, as popularly supposed, *before the coming,* that it should by Peter, in his Epistle, *be so clearly put after it.* We find him doing here precisely as he does in the Acts. Singular this, very singular surely. The same fact is quite as noticeable in John's Apocalypse. It is very singular that *all* the New Testament writers should agree in designating the last times before the coming as the times of Antichrist, and not say *one word* of that glorious day when all the people are to be righteous, although according to the popular view it must come in for a very large share of these last times. Finally, supposing this to be the true view, it is very singular that our blessed Saviour should profess to give His disciples the signs of His coming, and should actually give them so many comparatively unimportant signs, and then *wholly omit the sign of the latter-day* glory, when everybody is to be righteous. The more singular is this when you remember this very subject fills a larger place in the Old Testament than any other, and by it the locality of this glory is determined to be this very earth. Tell me, therefore, why does not our Saviour or the New Testament writers put down this glory as one among the signs or precursors to the Second Advent, if the popular supposition on this subject be right?—that is, if this glory is to precede this event. Is not this a very serious difficulty?

A fourth difficulty to the doctrine in question consists in the fact that Jesus Christ and the apostles never appear to have made use of this consideration as a motive to fire the hope and increase the effort of missionaries and Christians generally. This motive is made much account of in our day by all advocates of the popular view.

Perhaps the most serious objection that has ever been urged against the doctrine of the premillennial advent is, that the tendency of the doctrine is unfavourable to missionary exertion.

However, I must beg leave to demur entirely to this conclusion. I would appeal to your memory as to some of the most devoted missionary preachers, as the late Dr Poor, of the A.B.C.F.M., and some others of modern times, especially from Britain and the neighbouring continent, and would ask if their

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untiring labours were conducted with any other expectation than that only an election among the heathen would be given them as the reward of their toils and their prayers? Yet further, I would appeal to the teaching of those ancient most extraordinary missionaries of the primitive Church, and ask if they expected, as the fruit of their efforts, anything more than the ingathering of an election before the coming?

The most distinguished missionary ever given to the Church of God on earth was the Apostle Paul. And what was it that made him such a burning and shining light in the field of missions? When he went into Arabia directly after his conversion, was it his expectation that all in that region would be converted? Was it this that gave him *his* zeal there?—or when he returned to Damascus?—or when he went up to Jerusalem?—or when he was publicly sent by the churches all over Asia Minor, or into Macedonia, or into Achaia?—or when he preached the gospel at Rome?

Was it any such expectation with reference to his own generation that so fired his spirit, or indeed with reference to any future generation, until the brightness of the coming had been revealed for the destruction of antichrist? No, no, nothing of the kind. The reason is, he laboured not from that legal spirit that gets its animating determination rather from the measure of visible success, than the gracious constraining love of Jesus. Most emphatically, the latter affection was the controlling motive with him, and it was mightily effective. Could the Church of Christ ask for a more glorious exhibition of the missionary spirit?

The difficulty, therefore, to the doctrine of the world's conversion before the Second Advent, is just this: that our blessed Saviour and His apostles appear never to have used this stirring motive to encourage the hope and increase the effort of missionaries and Christians generally.

A fifth and last difficulty to the doctrine in question is, that there are *no* Scriptures which give it their support. There are no Scriptures which can be shown by the connexion to set forth the idea that our Saviour's Second Advent will be not until after the world's conversion has gone by—not until after the latter-day glory has gone by. Indeed, for aught that appears in God's Word, the latter-day glory is *really everlasting*. The millennium, or the epoch of the world's conversion, is only its first instalment. It is a mere introductory and preparatory period to an *interminable series of ages of glory*. At the close of the millennium there is to be a temporary outburst of rebellion. This is suddenly to be destroyed by an outpouring

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of fiery judgments. All ungodliness shall then be swept into the lake of fire. The promised regeneration which began with the beginning of the millennial epoch will now be perfected. The new heavens and the new earth at this crisis being delivered from the last and least remains of the curse of sin, will henceforth be the consecrated, blood-purchased, home of the redeemed, and so continue for ever.

But the precise difficulty under contemplation is just here, viz., the entire want of any just scriptural confirmation for the views generally received in our country respecting our Saviour's Second Advent, and its relation to the millennium, or world's conversion, as that it will be *after* this wonderful epoch—not *before* it.

We find in the Evangelists no millennium or world's conversion before the Saviour's advent, and the "end of the world," as it is in our translation—more literally, "end of the age," or dispensation. The signs of the Second Advent are given in Matthew, Mark, and Luke. The end of the world, or age, is, as we find, also coupled with it, by which is meant, the *end* of the *old world* of *sin*, and the *beginning* of the *new world of righteousness.* The signs of this coming, and of the end, as we have them in the gospels, agree entirely with the signs and precursors of the latter-day glory, as we have them in the prophets. In the gospels we have the closing up of the Jewish tribulation; the signs in the heavenly bodies, the distress of nations, the shaking of the powers of heaven. In the prophets, these are the precursors to this world's renovation. The closing up of the Jewish tribulation is, in Daniel, put with the signs of the incoming of the glorious new epoch of righteousness and peace. The same is true in Jeremiah xxx. 7. This dark day past, then, in the same connexion, we hear, "And Jacob shall return, and shall be in rest and be quiet, and none shall make him afraid." What is this but millennial blessedness? and please note, it comes at what is described in the Evangelists as the end of the world, or the *aion*. Not to speak of other prophets, we hear in Isaiah of the various signs which, in their exhaustive fulfilment, are to precede the incoming glory of universal righteousness in this earth. And they agree entirely with the signs of the end, as we have them in the gospels. In chapter xxxiv. 4, we hear, "The host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll." In chapter xxxiv. 8, it is added, "For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion." In chapter xxiv. 17, it is written, "Fear, and the pit, and the snare are upon thee, O inhabitant of the earth. . . . The earth is clean dissolved, the earth is moved exceedingly."

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Just such events as these our Saviour speaks of in the Evangelists as among the last things before the end of the world, or *aion.* Isaiah having got through with these, and the like terrible signs of the end of the present state of things in which "the whole creation groaneth," in immediate connexion discourses of a very different state, which we all recognise as identical with the world's conversion, or this earth's regeneration. He tells us, 35th chapter, "The wilderness and solitary place shall be glad for them, and the desert shall rejoice and blossom like the rose." In the 24th chapter, 23d verse, he speaks thus: "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously." In the like tenor he continues, in xxv. 6, "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, and of wines on the lees well refined." So it appears that our Saviour's end of the world, or *aion,* when He is to come again, means not this earth's destruction, as is by many supposed, but rather as in the prophets, the passing away of the old state of things, and the incoming of the new state of things; the passing away of the curse of sin, and the incoming of universal righteousness; the passing away of all mere earthy corrupt dominion, and the incoming of the world-wide heavenly dominion, the introduction of the "new heavens and new earth," when all the people shall be righteous.

In the Acts, also, 3d chapter, we find the Saviour *personally* present at what Peter calls the "refreshing from the presence of the Lord," and the "times of the restitution of all things." Yes, at this very time, according to Peter, Jesus Christ is to be "*sent again.*" But the time in question, as the connexion clearly shows, and all agree, is the millennial epoch, or world's conversion,—the glorious day when the world is to be filled with righteousness, and God's "will done on earth, even as it is done in heaven." Of course, then, Christ's coming is to be at the establishment of this wonderful epoch, and not to be deferred till after it has passed away.

In the prophets everywhere we have the same idea. They speak of our Lord's appearing, and the setting up of his glorious everlasting kingdom in its fulness at the overthrow of antichristian governments and nations, at the conversion and rescue of the Gentile election, who had not filled their cup of sin, and at the restoration and national conversion of the Israelitish people. These are the circumstances in which Old Testament prophecy sets forth our Saviour's Advent to reign in righteousness. See Daniel 2d and 7th chapters. It is at the

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incoming of the latter-day glory, *not after* it. Nor have we Scripture anywhere that sets forth the idea of our Saviour's Advent being deferred till after all the world are made righteous. Is not here a difficulty in the way of receiving the popular belief? Need I call your attention to any others?

Can we master these difficulties to the popular belief? Should we not fear here is a device of the adversary to lull Zion's children into deep midnight slumberings, that so the fearful day of the final Advent may burst upon all people, God's own children included, as a terrible surprise? Will it not come as a snare?

Art. III.—WARNINGS AGAINST WORLDLINESS.*

These are times that call for particular watchfulness on the part of Christians. We have had a great upheaving of the evil passions of men. The worst powers of humanity have had almost unbridled liberty to subvert and ruin, and mightily have they done their work. I speak not of physical ruin and overthrow—this is sad enough—but of the subversion or perversion of the moral forces of society. We have come to worship *power*. We ask no longer what is right, but what has the power of popularity in it. We bow down before organisations, and because there is strength in them, we huzza with the crowd, fall into rank, and march as they march, do as they do, and feel easy because we are with the multitude, and quite up to the march of the world. Conscience sometimes suggests a feeble question—occasionally wakes us with an awful dream—comes while we pause and pant for breath, and makes repose troublesome—disturbs the quiet hours in which we sit down to count our gains by challenging us also to count the cost: "What shall it profit a man if he gain the whole world, and lose his own soul?" But we rally again. The whirling force of power catches us up in its resistless gyrations, and soon we are carried far from the quiet haven, where truth whispered in dreams, to the boisterous waters of warring commerce.

Is it strange that we lose our reckoning? What course have we to go but the course of the power to which we commit ourselves! We have no individuality. We do not hold ourselves

* From the *Prophetic Times*.

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personally responsible; our company, our party, our brotherhood—they take the responsibility. I rest under their eyes, lose myself in the vast multitude, and shoot blindly out according to orders, and look not to what I do. Do we not see that this is slavery! worse than the voluntary physical bondage of the Jew, who gave his ear to be bored, and took the badge of servitude without shame before his brethren! It is the voluntary bondage of the soul; it is idolatry. It is rendering the homage which is due to God alone to a mere aggregation of frailty and imperfection like our own. O man, better worship thyself than the many-headed monster we call popularity! True self-reverence may lead to God, because it is homage to that which is divine in the soul; but devotion to the wild whim of the multitude—what is it but the old story of the Israelites in the wilderness and their calf of gold!

We hear men counting the number of churches destroyed by the recent war, and note the sad countenance with which the desolated picture is conceived. This is all very well so far as it goes; but were it not better to mourn over the religion that lies buried beneath these ruins? The desolated heart-sanctuaries that have been made all over the land, north and south—the blotting-out of the handwriting of God from the fleshly tablets of the heart—the paralysis of the spirit-power that made the soul a temple of peace—what think we of this? Is not this a sadder work than the material desolation of war? Men say it is a *necessary* evil. Does this make it any the less frightful and ugly to behold? Necessary! How necessary? Shall we go into that deep question? By no means. We are for a practical view of the true, the beautiful, and the good, and we will not lose ourself in speculations, that stretch up into the outer darkness. This much, however, let us say in passing: If there be necessary evil, it is a necessity of which man is the author, and for which he, therefore, is responsible. It is a poor refuge, therefore, to fly to for our defence. Let us return to God, and to His righteousness, and we shall no longer share in the responsibility of this necessary evil, nor feel obliged to take part in its terrible infliction. The Church is appointed for a higher work; it is hers to restore, to bring back, to grow up into a glorious bride adorned for the marriage of the Lamb. Let the world do the work of the world; as the evil is hers, let her take care of it in her own way when it becomes necessary. But let the Church also mind *her* own work. Is she doing so? Has the Church nothing to do with the evil that is in the world? Is she not appointed to fight against it? Certainly. But the weapons of her warfare are not carnal; they are mighty

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to the pulling down of strongholds, but they are spiritual. We fight not with flesh and blood, but with evil in its higher essence and organisations. When we take part with the world in her contests with evil, we necessarily adopt her weapons, and with these, perhaps, her spirit also, and so far precisely become recreant to the kingdom to which, supremely in this strife, our services belong. We must fight against evil, but under Christ, not, as many suppose, under the world. The world fights evil with evil; the Church fights it with the good. The world governs by force—the Church by love; the world kills—the Church makes alive; the world seeks her own glory—the Church the glory of God. Do we say that the world power is not ordained of God? We say it is, but for the restraining of evil by punishment, that the Church may save the sinner by offered mercy. God has a government for the evil in this world, and He will have one for it in the world to come; but that government is not given to the Church in either case. Let us not confound things that differ; this is the weakness that too often ruins our religion. We cannot serve two masters, and yet how many of us are trying to do so.

Association with the world in the work of any great passion introduces us almost invariably into practical intimacy with many of its vices. These at first disgust us; but by degrees we grow familiar with them—"then we pity, then embrace" them. It is the nature of all great passions to absorb into themselves almost all the other powers of the soul; everything is made subsidiary to the great interest, and virtue, religion, the culture of the Divine life, will be generally neglected. Instead of these, lower cravings of the nature will begin to plead for gratification, and a stifled conscience will raise but feeble resistance to the invitations of fashionable and gay society. If it speak at all, it will soon be silenced by the jeer of the rationalist, or the coarser mockery of the sensualist. Soon, like an old and faithful friend with whom we have madly quarrelled, we will come to despise her voice altogether, and marvel, with the most reckless and giddy, that we could have ever been so silly as to consult her at all.

This is the process of ruin through which myriads have passed in the last few years, and in which the Church now finds many that once bade fair to become burning and shining lights in the Master's kingdom. How sad the picture, and how solemn the responsibility of the Church in this crisis of her fortunes! Will she not consider what she can do to recall these wanderers to the right paths? If, through her own rash participation in the causes of their ruin, she has led them into straying, will she

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not repent of her sin, and turn again to God with renewed zeal for His name?

We do not speak in the temper of an alarmist; but there is evil in the land—evil in the Church, and we would have the Lord's people foresee the coming worse, and provide for it and against it, that it may be turned into better. Every congregation should set about to put itself in more perfect order for its work. Let each provide the things that are wanting to her. Let her prayerfully consider the life of her members, and earnestly seek to develop it unto holiness. We hear of general complaint against many carnal indulgences, which need to be specially corrected.

Fashionable amusements are carrying away the young; they usurp the place of prayer. The music of praise is hushed, and the music of revelry swells out in the festivals of Bacchus. We eat, and drink, and dance, and die. What a glorious career for man! But it is all that the world can give. Our young people are blinded with the folly. We have been paying a great price for this world in the last half decade—at least, we have entered into promise to pay—and no wonder that the world seems very valuable, and grand, and delightful. Why should we not enjoy it? Let us eat and drink, for to-morrow we die, and the day of festivity must close in darkness. Having paid, or promised to pay, so much for thee, bright, sweet, beautiful world, shall we now lay thee by as a too dearly-bought whistle, and have no sweet music out of thee? No, on with the dance! We will chase the hours with garlanded heads, and on tripping toe, to the music of our own hearts. Why should we deny ourselves these innocent pleasures? Because they are a gilded lie. They glitter to deceive; they charm with a tumultuous joy, only to deafen the soul to the higher strains of celestial music. They are the sirens that allure the seekers after better lands; they stop us in our grand voyage in search of the true Eden—our return to our long lost home—and allure us to anchor to their ocean isle, and sip with them the sweets of its flowery mead. Better, like Ulysses and his crew, to stop our ears, and bind our bodies to the mast, than listen to the clear voice and magic speech of these enchantresses of the sea.

Carnal pleasures soon cloy. The appetite of the senses is strong, voracious even; but it is easily overfed, and then we grow sick. It is not like the appetite of the soul. The thirst of this is infinite, and its capacity boundless; it knows no satiety, but invigorated by every fresh draught of the waters of life, it expands for fuller and larger measures of the heavenly nectar. We rise by the rarity of the ethereal nourishment on

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which we feed, and are wafted higher in our celestial soarings in proportion to the inspiration we breathe; but the appetite of the senses soon burdens itself with indulgence—soon deadens itself with gratification. We listen to sensuous music, and delight soon softens into sadness; the sense grows weary under its own ecstasy. We cry for some stronger stimulus. We wind through the mazy dance, and feast ourselves on the luxury of motion attuned to music. We feel the pleasure, the rapture of the mazy movement in every muscle and nerve of our bodies; it is the very elysium of the senses. We could wish ourselves immortal dancers—priests and priestesses of Terpsichore for ever; but, alas! the limbs grow weary—the blood, hurried unhealthfully through its channels, oppresses us with lassitude—appetite sickens under excessive indulgence, and we must yield. Depression calls for still further stimulus, and we thirst for the sparkling bowl; we fly to the intoxicating cup. The senses, already overcome with excessive excitement, can bear but little more; and soon we lie down, exhausted with excess of pleasure, to troubled dreams, and wake again to a stupid sense of our folly and our shame. Vacuity, ennui, restlessness, and returning appetite, now morbid by excess, drive us to a repetition of what we know must bring, in increased degree, the same bitterness of remorse; but we do not pause to think. The lust of the hour triumphs over the eternal good of the soul; and thus we go from excess to excess, in the giddy whirl of passion, till debauchery fills her bowl of poison with the wreck of the soul, and hell plucks from the very arms of the Church one of her little ones.

Young and old, think of these perils. Oh, guard your hearts against the invading power of the world! Hear how the Scriptures warn you against its friendships, its fascinations, its wiles! You cannot serve God and mammon; you cannot walk after the Spirit and after the flesh. You cannot labour for sin, and have your fruit unto holiness. You cannot frequent, as a votary, the shrine of Bacchus, and minister with clean hands about the altar of God. You must choose whom you will serve —God or Baal—and the choice must be made now. Oh, be wise and make it right!

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ART. IV.—SABBATICAL YEARS AND JUBILEES.*

IN a former article (Oct. 1866) we examined Mr Bosanquet's interpretation of the prophecy of the seventy weeks, and we then intimated that justice could not be done to the author's theory without an examination of the Hebrew chronology, which is founded upon the cycles of the sabbatical years and jubilees. And on this examination we propose now to enter.

The law of God regarding these periods is to be found in Lev. xxv. 3–15. "Six years thou shalt sow thy field and gather in the fruit thereof; but in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord: thou shalt not sow thy field: that which groweth of its own accord thou shalt not reap, for it is a year of rest unto the land. And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound, on the tenth day of the seventh month. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. And if thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand, ye shall not oppress one another. According to the number of years after the jubilee thou shalt buy of thy neighbour, and according to the number of the years of the fruits he shall sell unto thee."

It is clear from this passage that the sabbatical years commenced in the seventh month, (Tisri,) answering to our October, for after the seventh of these years, the jubilee trumpet was to sound, on the tenth day of the seventh month. Indeed, they must have begun at that season from the nature of the thing; for had they commenced between seed-time and harvest, there would, on every recurrence of the sabbatical year, have been two years, in the first of which there could have been no harvest, and in the second no sowing.

There is, however, some difference of opinion even among Jewish authorities, with regard to the relation which the jubilee bore to the sabbatical years; and yet the text of the law already quoted appears to admit of only one conclusion.

Some, along with Maimonides, have supposed that the jubilee was the fiftieth year immediately following the forty-ninth or

* "Messiah the Prince." By J. W. Bosanquet. London: 1866. (Second notice.)

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seventh sabbatical year, and that after the jubilee the reckoning of weeks of years began afresh, so that the fifty-first year was the first of the new week. In this case, however, there would have been an interval of eight years instead of seven between the last sabbath year under one jubilee, and the next under the succeeding one. This appears to be excluded by the terms of the command. And even Maimonides maintains that after the captivity the sabbatical years were reckoned without any interruption from the jubilee. It is surely very unlikely that the mode of reckoning was altered at the captivity.

Another view which has been maintained by some is, that the jubilees were reckoned at intervals of fifty years in succession, without regard to the place in which they might fall in the reckoning of the sabbath-years. This scheme is excluded by the command, "The space of seven sabbaths of years shall be unto thee forty-nine years: then shalt thou cause the trumpet of the jubilee to sound."

These words also exclude the opinion that the jubilee was identical with the forty-ninth year, or seventh sabbatical year, an opinion held by the Gaonim, certain learned Rabbins who lived after the completion of the Talmud.

There is, therefore, only one view of the matter which is tenable, namely, that the jubilee was always the first year of a sabbatic cycle, that is, that a jubilee always immediately followed a sabbatical year.

It has been urged in opposition to this view, that it is not conceivable that during two successive years, the fields should not be sown or reaped. This objection does not appear to us very conclusive. He who supplied the deficiency of crop on the sabbatical year, could also have provided for two consecutive years of rest. But Mr Bosanquet replies to it, that the prohibition to reap or sow only applied to those lands which at the jubilee had been restored to their original possessors: and he argues in support of this view, that while the objection, "What shall we eat in the seventh year" is raised and replied to, (Lev. xxv. 20,) no such question is ever raised with regard to the jubilee.

The result of our examination of the law is, that the sabbatical years followed one another at intervals of seven years, without the cycle being interrupted by the years of jubilee. And consequently if the date of one sabbatical year can be fixed, all the rest are known.

Now there are three instances in which the occurrence of sabbatical years is mentioned between the return from the captivity and the birth of Christ. The instances are discussed

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in the volume before us; but we prefer to set before our readers the result of an independent investigation of our own, completed before Mr Bosanquet's work was published.

The first instance to which we shall refer is recorded by Josephus, who, in mentioning the capture of Jerusalem by Herod and Sosius, says, "This happened in the consulate of Marcus Agrippa and Canidius Gallus in the 185th Olympiad, in the third month, and upon the day of a solemn fast, being the very anniversary of its destruction by Pompey; for the city was taken on the very day of its capture twenty-seven years before," (Ant. xiv. 28.) And again Josephus says, "When the winter was well over, Herod advanced to Jerusalem .... This was the third year after Herod's being declared king at Rome. .... After a five months' siege Jerusalem was taken," (Bell. i. 13.)

Marcus Agrippa and Canidius Gallus were consuls in the year B.C. 37, (Clinton, Fast. Hell., p. 220.) Herod was made king of Palestine by a decree of the senate, B.C. 40, three years before the capture of Jerusalem.

Some have supposed that the fast-day on which the city was taken was the tenth of Tisri, the great day of atonement. Josephus, however, expressly says that it was in the third month, (Sivan.) There was on the twenty-third of Sivan a fast on account of the apostasy of the ten tribes, and in the year B.C. 37, that day fell on the 24th of June. Five months before, *i.e.*, on the 24th of January, "when the winter was well over," Herod must have come against Jerusalem. But whether it was in June or in October that the city was taken, the capture took place in the summer or autumn of the year 37.

In his narrative of this siege, Josephus remarks, "This was their bravery, in defiance of a formidable enemy before the city, and a starving want of necessaries within the walls; for they were now in the sabbatical year, when it was not lawful for them to till the ground." (*τον γαρ ἑβδοματικον ενιαυτον συνεβη κατα ταυτον ειναι.*) And again he says, "No sooner was Herod in possession of the city, than he got together all the royal furniture. .... In case of discovering any gold or silver, it was all brought to the king: in a word, they saw no end of their misery. ... They were also in their sabbatical year, and consequently had no harvest to supply their wants." (*την δε χωραν μενειν αγεωργητον το ἑβδοματικον ηναγκαζεν ετος· ενειστηκε γαρ τοτε, και σπειρειν εν εκεινῳ την γην απηγορευομενον εστιν ἡμιν.*)

If, then, in the autumn of B.C. 37 there was a scarcity arising from the currency of the sabbatical year, that year must

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have begun in the October of the year B.C. 38, and continued till the October of the year B.C. 37. Some have supposed that because Josephus speaks of the sabbatical year as imminent (ενειστηκε) after the siege was over, it must have commenced in October 37. But in that case, the immediately preceding harvest would have been reaped, and there could have been no scarcity from that cause during the currency of the siege. The truth is, that the Greek word used means, not "is imminent," but "is present," as may be proved by a reference to its use by other authors.*

The other two instances which we have of the occurrence of sabbatical years, are unfortunately not distinguished like our first example, by the names of the consuls. They are given to us by Josephus and the authors of the books of Maccabees, according to the era of the Seleucidae, or, as it was called among the Jews, to whom it was familiar, "the era of contracts." The arguments on which the epoch has been assigned to this era may be found in Clinton's "Fasti Hellenici," (App., p. 367,) but it is unnecessary to quote them, as all chronologists are at one in fixing on the date B.C. 312 in the Macedonian month Dios, which answers for the most part to our October.

But there is a difference of opinion as to whether the author of the first book of Maccabees reckons from precisely the same epoch. Usher, Petavius, Norisius, Dodwell, and others suppose that he adapted the years of the Seleucidæ to the Hebrew calendar, and computed from the spring instead of the autumn. Clinton holds that he reckoned from the usual epoch. The settlement of this point affects very considerably the question of sabbatical years, and it is therefore necessary to examine the arguments.

The author of the first book of Maccabees reckons by Jewish months. For example, we find "Casleu the ninth month," (iv. 52.) "Adar," (vii. 49,) "the seventh month of the 160th year at the feast of tabernacles," (x. 21 :) "the first month of the 152d year," (ix. 3 :) "the second month of the 153d year," (ix. 54.) "The month Elul," (xiv. 27.) "Sabat, the eleventh month," (xvi. 14.) But it does not necessarily follow that the reckoning is by Jewish years, *i.e.*, that the first month was really the beginning of the year. The fifth, seventh, or eleventh month was simply the name of the month in the Hebrew calendar. And these names of months will be found used in

* This may serve to correct a mistranslation in the authorised version of 2 Thess. ii. 2. The true rendering is "as though the day of Christ were already come," (ενεστηκεν.)

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the Old Testament in connexion with years which certainly did not begin with the first Hebrew month.

Hence it becomes necessary to examine specific examples of the manner in which the dates are handled by the author.

1. In 1 Macc. x. 1, Alexander Balas is said to have taken Ptolemais and reigned there in the 160th year: on which King Demetrius offered to make peace with Jonathan; and Jonathan began to rebuild Jerusalem. But Alexander, hearing of these offers of Demetrius, sent to Jonathan a purple robe and a crown of gold, which he wore at the feast of tabernacles, (tenth Tisri,) in the seventh month of the 160th year. Hence it is alleged that the 160th year began in Nisan, (April,) and not in Tisri, (October,) for these events could not all have happened between the 1st and 10th of Tisri. But this conclusion is not altogether certain. It is just possible to account for this reckoning on the supposition that the year began in October. For in the preceding year, the 10th of Tisri, or feast of tabernacles, fell on the 28th or 29th of September; and as the commencement of the 160th year of the era of the Selucidæ must have been later than this date, the feast at which Jonathan wore his crown may possibly have occurred before the termination of that year, in which case there would be ample time for all the events which are said to have happened between the accession of Alexander and the 10th of Tisri.

2. In 1 Macc. vii. 1, Demetrius is said to have come from Rome into Syria in the 151st year. Nicanor, his general, was defeated on the 13th of Adar, (twelfth month.) On hearing of this, Demetrius sent Bacchides into Judea, who encamped against Jerusalem in the first month, (Nisan,) in the 152d year. That year must therefore have begun at the first of Nisan.

3. According to 1 Macc., after a great fall of snow, and therefore in winter, Jonathan was slain, and Simon succeeded him. This was in the 170th year. But in the second month, (Ijar,) in the 171st year, he entered the citadel of Jerusalem. Here, again, the year must have commenced with the first of Nisan.

The conclusion then is, that the author of the first book of Maccabees, and Josephus, who adopts his dates, reckoned the years from Nisan to Nisan.

It has also been alleged that the author of the second book of Maccabees dates from Tisri. There does not seem to be any good ground for supposing that the two books differ in the month to which the beginning of the year is assigned; but as the question is not of material importance for our purpose, we shall not adduce the arguments.

We have now cleared the way for examining the other two

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instances which history gives us of the occurrence of sabbatical years.

The second occurred in the reign of Antiochus Eupator, and is thus described by Josephus. After mentioning that as soon as news came of the death of Epiphanes, which happened in the year 149, Antiochus Eupator was declared king, he goes on to relate that Judas found it necessary to reduce the citadel of Jerusalem, held by the Macedonians. Here he incidentally mentions that the government had been for 150 years in the family of Seleucus, implying that the 150th year of the era had commenced. Eupator, hearing of this attempt, advanced with a large army, and laid siege to Bethsura, on which Judas raised the siege of Jerusalem, and went to meet him; but finding himself overnumbered, drew off again to the citadel. Meanwhile Eupator left one part of his army to besiege Bethsura, which was compelled to surrender, being distressed for want of bread, for they had already spent their last year's stores; and this happened upon the seventh year, when, by the Jewish law, they could neither plough nor sow. (*του μεν οντος απανηλωμενου καρπου· της δε γης εκεινῳ τῳ ετει μη γεωργημενης· αλλα δια το ειναι το εβδομον ετος καθ' ὁ νομος ην ἡμιν αργην εᾶν την χωραν, ασπορου μεμνηκυιας.*) In like manner he notices that there was great want of corn in Jerusalem.

In 1 Macc. vi. it is said that Judas besieged the citadel in the 150th year; that the king's army came up against Bethsura, with the garrison of which he made peace, for they came out of the city because they had no victuals there to endure the siege, it being a year of rest to the land; that he besieged the sanctuary many days; yet at the last, their vessels being without victuals, (for that it was the seventh year, and they in Judea that were delivered from the Gentiles had eaten up the residue of the store,) there were but few men left in the sanctuary, because the famine did so prevail against them that they were fain to disperse themselves.

The 150th year commenced in April B.C. 163, and if a scarcity of victuals prevailed after this time, and in consequence of the want of a harvest, then the sabbatical year must have commenced in the Tisri of the previous year, B.C. 164. If, on the other hand, the 150th year had commenced in October, then a scarcity felt about the middle of the year might have been due to a sabbatical year, beginning in the Tisri of B.C. 163. But we have already shown that this last hypothesis does not accord with the method of reckoning employed by Josephus.

The third instance of a sabbatical year occurs in 1 Macc. xvi. 14-16, where we read that Simon the high priest came

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down to Jericho with his sons in the 177th year, in the eleventh month, called Sabat, and was there treacherously murdered by Ptolemy, his son-in-law. The 177th year began in April B.C. 136, and the month Sebat in that year would be March B.C. 135. Josephus mentions this murder, and adds that Simon's son, John Hyrcanus, having escaped, entered upon the pontificate, and having offered sacrifices in the usual form, besieged the castle of Dagon, where Ptolemy had taken refuge, and that the siege was prolonged till the sabbatical year came on. (*ελκομενης δε ὁυτως εις χρονον της πολιαρκιας, ενισταται το ετος εκεινο καθ' ὁ συμβαινει τοις Ιουδαιοις αργειν κατα δε ζ' ετη του παρατηρουσι ὡς εν ταις εν εβδομασιν ημεραις.*)

The natural conclusion from these facts is, that if a siege, commencing after the March of B.C. 135, was continued till the sabbatical year came on, that year of rest must have begun in the month of Tisri (October) in that year. But since the other two sabbatical years which we have discussed commenced, the one in the year B.C. 164, and the other in the year B.C. 38, the beginning of a sabbath-year must have occurred in 136, and none could have occurred in 135. Mr Bosanquet does not sufficiently advert to the difficulty. He simply says—

"A second date of a sabbatical year may be equally well established, viz., the year in which the high priest Simon was slain, and his son, John Hyrcanus, took the high priesthood. This event is placed by the writer of the first book of Maccabees in the 177th year of the Seleucidæ—that is, the year B.C. 136; and we know that the year of the event spoken of was the first of two Julian years, covered by a sabbatical year, because Josephus, referring to the same event, writes, that while John Hyrcanus, in his first year, was carrying on the siege of the fortress of Jericho, that year on which the Jews are used to rest *came on, ενισταται* . . . The expression 'came on' is very distinct, as marking the first of the two Julian, so that the years B.C. 136-5, or from seed time in B.C. 136 to seed time in B.C. 135, was sabbatical."

But Mr Bosanquet has apparently not noticed that Simon was slain, and John Hyrcanus succeeded in the *eleventh month* of the 177th year, or in March B.C. 135, before which event the year commencing at seed time B.C. 136 must have already begun.

Still, the year which Mr Bosanquet indicates is undoubtedly the only one that could be sabbatical; and we think the difficulty may be removed by the following consideration. It seems to us that when Josephus speaks of the year of rest "coming on," he does not refer so much to the actual commencement of the year as to the coming on of the scarcity which was its result. This could not be felt till the arrival of the time of the harvest, which, in ordinary years, would have replenished the exhausted stores. Thus the scarcity would begin in April

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with the barley harvest, and would increase in intensity, not only to the end of the sabbatical year, but even to the following April. So that, as Hyrcanus came into office in March 135, and the siege was in his first year, it might well be prolonged until the want of provisions caused by the sabbatical year 136-5 became intolerable.

The result of this investigation is, that sabbatical years must have commenced in the autumn of the years B.C. 164, 136, and 38, whence we are able to form a table of these years which exactly agrees with the table given by Mr Bosanquet at p. 266 of this volume, beginning with the year B.C. 493, and ending with the year B.C. 3.

From this table we can gather something regarding the years of jubilee. Each year of jubilee must have fallen in the year immediately following some one or other of the sabbatical years enumerated in the table; but as there is no record of any jubilee having been kept after the captivity, there are no data from which we are able to determine after which of these years the jubilee occurred.

Let us inquire how these years of jubilee must be adjusted in order to meet the requirements of Mr Bosanquet's interpretation of the prophecy, and then endeavour to ascertain whether any facts can be gathered from the Jewish history previous to the captivity which will support that adjustment.

The year B.C. 493-2 was a sabbatical year, and so was also the year B.C. 3-2. Between these two lie the seventy weeks or 490 years of the prophecy. Therefore the year B.C. 493-2 was the last year of the seventy years' captivity; and, if the seventy years during which the land fulfilled her sabbaths be added to the 420 during which they were neglected, that year is the last of a period of ten jubilees, or 490 years, and the year 492-1 must have been a year of jubilee. Reckoning backward from this year, other jubilees must have commenced in the years B.C. 541, 590, 639, and 688. There is a misprint in the table, p. 255, by which a sabbatical year is placed in 590-89, instead of 591-0, and a jubilee in 589-88, instead of 590-89, as may be seen by a comparison with the list on p. 265.

There are several indications in the history before the captivity which have been supposed to point to years of jubilee; and we have to ascertain whether any of these belong to the years now pointed out. The most remarkable is to be found in 2 Kings xix. 29, and Isa. xxvii. 30, "Ye shall eat this year such things as grow of themselves; and in the second year that which springeth of the same; and in the third year sow ye and reap, and plant vineyards, and eat the fruits thereof." This

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was the sign given by the mouth of Isaiah, the prophet, when Sennacherib threatened Jerusalem, in the fourteenth year of Hezekiah, and the words appear to indicate two successive years during which there should be neither seed time nor harvest. In our former article (vol. xviii., p. 374) we showed that the fourteenth of Hezekiah was the year B.C. 689-8. That year was also a sabbatical year, according to our calculation, and the following year, 688-7, was a jubilee. And this is the last of the years in the list just given. Commentators in general explain these two years of fallow by supposing that the presence of the Assyrian army prevented the cultivation of the land for two successive years. But this could not have been a sign to the inhabitants of Jerusalem that Sennacherib should not approach the city, nor is it consistent with the sudden destruction of the Assyrian army, which seems to have occurred in that very year, and not after an interval of two years.

The fifth year of the captivity is said (Ezek. i. 1) to have been the thirtieth from a date not given. It has been supposed that the thirty years run from the last jubilee; but this will not agree with our list of these years. In like manner, when in Ezek. xl. 1, we find "the beginning of the year the tenth day of the month," the rabbis ask, What year except the jubilee began on the tenth of the month? According to our list, however, this year (the twenty-fifth of the captivity) could not have been a year of jubilee. It is remarkable, however, that if the fifth year of the captivity was the thirtieth from the jubilee, that jubilee must have been the eighteenth of Josiah, the year of the great reformation, and that the next jubilee must have been the twenty-fifth of the captivity. Another year which has been supposed to be a jubilee is the tenth of Zedekiah, in which the king made a covenant with all the people in Jerusalem to proclaim liberty unto them; that every man should let his man servant and maid servant go free, Jer. xxxiv 8. This, according to our reckoning, would be the year B.C. 564, and does not agree either with Mr Bosanquet's table of jubilees or with the supposition that the two years just mentioned were each of them jubilees. We cannot, therefore, assume, with any degree of certainty, that we have attained the right reckoning of the jubilean cycle; but we shall proceed on the supposition that Mr Bosanquet's theory is correct.

We have now to examine the relation between these jubilean cycles and the prophecy of the seventy weeks, as it is set forth by Mr Bosanquet, according to his theory.

As we observed in our former article, (p. 365,) the arrangement which he proposes of the seventy weeks is $1+7+62=70$.

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He supposes, as we have seen, that the captivity ended with the sabbatical year 493-2, and that the command to restore the temple went forth by the mouth of Haggai and Zechariah in the year of jubilee 492-1, *i.e.*, in the second year of Darius. One week from that date brings us to the sabbatical year 486-5, in which year he supposes that the temple was dedicated. But we showed in our former article that the dedication must have taken place in the sixth of Darius, in the twelfth month, which cannot be stretched to the close of the year 486-5.

Again, the next seven weeks are, according to him, a jubilean period; that is, the year 436-5, which immediately succeeds the sabbatical year 437-6, must have been a jubilee. Thus he finds it necessary to suppose that a new reckoning of the years of jubilee commenced after the restoration from the captivity; in fact, that the Jews began their computation in 492-1, reckoned one week of years to the sabbatical year 486-5, and made the next year their starting point for the jubilean cycle, under the second temple. It is not impossible that such a new reckoning of the jubilees might have taken place; indeed, Maimonides has preserved a tradition to this effect. He says that in the seventh year from the building of the second temple, Ezra returned, and restored the computation. From that year they begun to reckon another sabbatical era, and constituted the thirteenth year of the second temple sabbatical. This would be the year B.C. 479-8, and is one of the years in Mr Bosanquet's table. Maimonides then goes on to say that from that year they numbered seven sabbaths, and consecrated the fiftieth year, which would be the year 436-5, exactly as Mr Bosanquet has it.

But the objection, noticed in our former article, (p. 369,) still remains, that to make out this sabbatical period it is necessary to follow the statements of Josephus, instead of those of Scripture.

We cannot say, therefore, that we are satisfied with his computations, but we think that it is a matter of great importance to have the series of sabbatical years firmly established; and it is for this reason that we have in the preceding pages entered so fully into the calculations necessary for this purpose, with the satisfactory result of confirming Mr Bosanquet's conclusions on this matter.

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Art. V.—THE PROPHECY AGAINST THE REBUILDER OF JERICHO.

The silent calmness of the Lord, as He looks down on men's reckless impiety and daring crime, waiting His own hour, and unfailingly accomplishing His purposes when the time has come, may well impress us. Majesty and power can afford to be still when man does his worst. One of our poets represents Satan intent on his schemes of malignant enmity to God, casting up his eye to heaven to see what preparations were making to arrest his career; but seeing nothing done that indicated the slightest alarm,—

> "The silent magnanimity of nature and her God
> Sore troubled him, and all the hell within him fiercely glowed.
> His pride would have the works of God to show the signs of fear,
> With angels flying to and fro, to watch his dread career.
>
> "But all was calm. He felt night's dews upon his sullen wing,
> And gnashed at the impartial law of nature's mighty King.
> Too great for scorn or hate of him, they no exception made,
> But gave him dews, like aged thorn, or little grassy blade."
>
> —Aird.

With feelings as far removed from homage and worship, the thoughtless sinner looks up to that same throne, conscious that he deserves to be thwarted in his schemes, if not cut down at once, but seeing nothing apparent in the sky that indicates wrath, he takes courage to persevere in his ungodliness, till overtaken suddenly by dreaded vengeance. Often do men sit down before some word of Jehovah, as would an army before a fortress, to consider whether they may safely neglect this strong saying, and march on, or whether they ought to be stayed by it in their progress; and finding, it may be, no visible sign that the Author of that threatening is now remembering it, they resolve to ignore it, and see the issue. It is thus that myriads and millions perish; finding, too late, that the sunk rock of which they were warned is really all that it was said to be. It was thus that in old days *Hiel the Bethelite* ventured to treat an old prophecy, the *prophecy of Joshua against the rebuilder of Jericho,* and in consequence plunged into a yawning gulf.

1. *The prophetic threatening against the rebuilding of Jericho* ran in these terms: "*Cursed be the man before the Lord that riseth up and buildeth this city Jericho! he shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates of it,*" (Joshua vi. 26.) This curse was pronounced on the memorable day when the city of Jericho had been taken; taken by the Lord's arm, not by man's right, the ark having compassed it seven days, and the rams'

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horns blown their blast against its walls. The first act of the assailants, after the walls fell flat, was to rush into the city and utterly destroy all they met; but the next was to rescue believing Rahab and her household. The city was burnt, and all the silver and gold, and vessels of brass and iron found in it were put into the Lord's treasury in the tabernacle, (ver. 24.) And then came the remarkable curse, the tenor of which we have quoted. It was pronounced solemnly and publicly; for "Joshua adjured the people," calling on them to give heed to it in the name of the Lord: and when he said, "Cursed be the man *before the Lord,*" he intimated that though there might not appear anything before men to indicate that the deed was likely to meet with such reprobation, yet that nevertheless it should be so.

The "*building the city Jericho,*" we must carefully note, does not signify erecting streets or dwellings on the old site. That was not forbidden by any means; nay, it was done forthwith ere Joshua's words were many years old. We find, in chap. xviii. 21, one of the cities given to Benjamin was *Jericho;* and soon, in Judg. iii. 13, we find Eglon the King of Moab making this city his temporary capital, under the name of "The City of Palm-trees. In David's days, there is a message sent to the ambassadors, whose beards the Ammonites had shaved, "Tarry at Jericho," (2 Sam. x. 6.) All these references, and other facts, show plainly that it was built again. So far as inhabiting its site went, houses and streets were built on the old spot. But the sense of the prophecy is not this; it is a threatening to the effect that the city is not to *be fortified;* not to be *built* like other cities. This is the meaning of 1 Kings xv. 17, "And Baasha *built* Ramah"—a town long ago in existence, famous in Samuel's days, but now *fortified with walls, and towers, and gates,* to hinder the people "going out or coming in to Asa, king of Judah." This is, beyond all question, the sense in which Rehoboam "built Bethlehem and Tekoa," &c., (2 Chron. xi. 6,) cities long ago in being, the former having given birth to Jesse and David; and, indeed, it is expressly said, ver. 5, "He built cities *for defence.*" It was thus that his father Solomon "*built* Beth-horon," the upper and nether, places famous in history; "*fenced cities, with walls, gates, and bars,*" (2 Chron. viii. 5.)

But what was the reason that such a curse was uttered? So far as we can judge, it was in order to impress indelibly on the minds of Israel, that their strength in battle, and security against assault, lay, not in human power and resources, but only in Jehovah's arm. The *first city* taken by him in Canaan, the

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first victory won beyond Jordan, afforded a fit occasion for giving forth this lesson in a memorable way. And so the Lord ordained that great *Jericho's walls* should never be again set up; those walls which, with their gates and towers, had fallen prostrate before the ark of God. In this way, there was in effect a monument reared, on which we might read this inscription, "*No walls can resist Jehovah; and no walls are needed if Jehovah is a friend.*" Often as the men of Israel journeyed this way they would remind each other of this truth, and would call the attention of their children to it. Lo! a town without towers, or walls, and yet how beautiful amid its palm-trees, and its river not far off. It is thus Jehovah gives prosperity and safety without the help of man; and thus it was that Israel won this whole land and all its cities.

Thus it was, that for more than five centuries the beautiful city Jericho had no fortification, and for five centuries no one forgot or disregarded the curse uttered by Joshua. Many a lesson had it taught regarding the secret of Israel's strength; many a boastful thought and word had it checked, reminding Israel that it was the Lord's ark, not their military skill or power, to which they owed all their greatness. In silent majesty, having once uttered His will, the Lord looked on to see if the sons of men in that nation would believe His Word.

II. *The man who disregarded the prophetic threatening.* Time went on, and changes passed over Israel. God's Word, spoken and written in old time, began to be little esteemed, for the dark days of Ahab had come. Perhaps men now said to one another, when allusion was made to the old prophecy, "Oh! it was for that time only!" They wished the Word of God to be found out of date now, forgetting that there is no decay or death in the word of the living God. Others might argue: "But it was only once uttered, and never repeated." But a saying of God is authoritative as much if uttered once, as if uttered a hundred times. Again, it might be argued: "There is no reason for keeping up this anomalous state of things in Jericho, however well it might do for the special time." But the godly would maintain Jehovah's word, and would not fail to remind men that this prohibition against rebuilding the walls, and towers, and gates of Jericho might be like the test in the Garden of Eden, "Of the tree of knowledge of good and evil, thou shalt not eat, for in the day thou eatest thereof thou shalt surely die."

It would appear that at length in those days of Ahab, when familiarity with Baal's idolatries had weakened Israel's sense of Jehovah's authority, and even sapped their belief in His very

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existence, a man arose who outstripped others in unbelief. He points to the unsettled state of matters in both the ten tribes and the two; shows how this city Jericho was really a most important station for all who trafficked beyond Jordān; was besides a fine city, and had most valuable products in its markets, such as the balm, so that it ought to be well guarded against the sudden assault of foes, in times so uncertain. In short, he makes out as good a case for the necessity imposed on them to build a wall, as ever our Sabbath-breakers presented for walking and travelling on the day of rest. Most plausible reasons, no doubt, clenched by the consideration, "After all, it is an old threatening, which Jehovah may have forgotten."

This man was *Hiel the Bethelite.* He was, in all probability, a man belonging to the ten tribes; for at that time Bethel had fallen under the jurisdiction of these ten, though originally allotted to Benjamin, (Josh. xviii. 12, 22.) There was an easy road, it would appear, from the one to the other, and some link of connexion between them; for in 2 Kings ii. 4, Elijah comes down from Bethel to Jericho; and afterwards (and v. 8, 23) Elisha went up from Jericho to Bethel. But it is more important to call to mind, that Bethel had become the seat of idolatry, (1 Kings xii. 29, 32;) for there one of Jeroboam's golden calves was set up, and there stood the altar which the ten tribes were invited to frequent; so that *Bethel* was the very seat and heart of the apostasy. No wonder, then, that its inhabitants were found to be despisers of Jehovah's word and Jehovah's prophets. From the same city came forth the children that mocked at Elijah's ascension, calling on Elisha to go up after him, (2 Kings ii. 23,) and this man Hiel, who in his heart and by his deeds, defied the word of the God of Israel. He bore a name which might have suggested a very different career; for his name, "*Hiel,*" signifies in Hebrew, "*God liveth;*" no doubt given him by his parents at his birth, in days when corruption and profanity had not so fully deluged the land as in Ahab's reign. As for the man's own family, we can see in the names of his sons, that he had high hopes of them, and entertained ambitious designs; for the eldest was called "*Abiram,*" which means, *lofty father,* and the youngest "*Segub,*" which means, *one set on high,* or exalted.

We have said that Bethel was the head-quarters of idolatry in Jeroboam's reign; it was so no less in after days, as Hosea witnesses, (*e.g.* chap. x. 15; and Amos, *e.g.*, chap. v. 5, 6.) The priest of Bethel (chap. vii. 10–17) is found openly resisting Amos in his day. From facts like these, we can understand what an atmosphere Hiel the Bethelite was wont to breathe;

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familiar as he was with the golden calf, and the altar, and the king's chapel and court, (Amos vii. 12.) And it was now the noon of Ahab's day of wickedness; the tide of idolatrous licentiousness had reached far up the shore, so that Judah also was beginning to feel its proud waves. It is in the midst of such influences that Hiel appears at Jericho.

What led him to take that special time for his daring attempt we know not; perhaps it was like the Emperor Julian's insane attempts to rebuild the temple of Jerusalem. It may have been suggested to him by the priests of Bethel in some of their revelries or feasts; or it may have been the result of some mere political scheme for securing the city of Jericho against assaults that at that time seemed probable. But even if the men did it in a thoughtless mood, as some writers suggest, hurried on by thoughtless ambition, or engaging in it as a matter of business, the guilt of the action would not on that account be to any appreciable extent diminished. For ignorance or thoughtlessness on this point was a serious matter, and admitted of no excuse. It was a matter that involved the truth of God; the result of that scheme must effect Jehovah's throne. But *Hiel* had within reach, and ought to have had in his hand and heart the Book of Joshua, where the curse on Jericho stood recorded, with the clear denunciation of the doom of the man who should attempt to reverse it. We find, in the days of the apostles, no apology accepted for ignorance; on the contrary, it seems alleged as an aggravation of all other guilt. "I wot that through ignorance ye did it, as did also your rulers; *repent, therefore!*" (Acts iii. 17, 19.) Forgetfulness, produced and perpetuated by sinful courses, is itself a crime that cries to Heaven. Hardening heart and conscience, it flings away from the soul all that might have moved and restrained him, and like drunkenness, fits a man for any evil.

III. *The threatening fulfilled.* At all events, Hiel the Bethelite did set to his work in good earnest. See! he and his party of workers have arrived on the spot, with pick-axes and spades, and all manner of implements. They dig vigorously; they *dig out the foundation of the old walls that fell flat* before the ark of the Lord, in the days of Joshua. The work goes briskly on; the old quarries near Gilgal, (Judg. iii. 36,) are in request, and many a palm-tree is felled to aid them in their preparation for setting up the gates. The song and the jest have not been wanting, and for a time nothing has occurred to mar their mirth. But only for a short time; for a cloud begins to darken the sky overhead.

One day a messenger is observed coming down the road

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which leads to Jericho from Bethel. He is evidently anxious, and he is sent with heavy tidings to Hiel. Hiel meets him, and hastens to tell him that the work is going on well; they have laid the foundation of the fortified wall successfully. But the messenger looks as if he had tidings to communicate that were likely to cast a shadow, for he is slow to speak. But at last he breaks silence, and tells Hiel; "That very day on which you said just now the foundation of the walls were laid, *your eldest son Abiram sickened and died!*" The father is for a moment silent, saddened, and perhaps awe-struck. "Can this be, in very deed, the denounced curse coming? After lying so long silent, has it begun to speak? There is something strange in this coincidence certainly; Joshua said that such a thing should happen to the man who should first attempt to lay the foundation—at least, it is said he did. But, after all, it is perhaps a mere coincidence; my son might have died though I had been at home in Bethel." And so he quenches all reflection, and resists all conviction. "Go on, workmen, go on; it will relieve my terror to be busy with you, and see the work advancing."

Hardened like Pharaoh, Hiel despises the judgment. Pride and unbelief rule within him, and hinder him from acknowledging the hand of God. He drives away reflection by the sound of workmen's hammer; and, at length, they have got the gateway all complete. They swing the gate upon its hinges, and loud are their acclamations at their accomplished task. But what means this sudden hush? A messenger has come in breathless haste to Hiel, to hurry him home to Bethel. He leaves the spot with evident care on his brow, and hastens along the dusty highway on his panting steed, saluting no man by the way, and scarcely thinking a thought of congratulation over his success at Jericho; for too well does he anticipate the result. He finds his family all in tears. His youngest son, Segub, has expired!

Perhaps, when first the report of Hiel's enterprise was spread abroad, the godly in Israel would feel dismayed, somewhat as the Christians in later days, when Julian the apostate proposed to set up the old temple of Jerusalem, and falsify prophecy. But, see the end! Hiel's hearth is desolate. The Word of God has come to pass. "He laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest son Segub, according to the word of the Lord, which he spake by Joshua the son of Nun," (1 Kings xvi. 34.)

The men of that day heard it and feared. From the place and connexion in which this story of fulfilled prophecy is re-

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corded, (1 Kings xvi, 24,) it seems clear that the Lord meant this startling occurrence to raise the nation to thoughtfulness. It is recorded just before the appearing of Elijah the Tishbite, as if it were meant to be his forerunner. A slumbering nation; a nation that was apostatising from its God, hears the tidings that Joshua's old prophecy has come to pass to the very letter; the builder of Jericho's walls and gate has suffered the penalty, won the wages. He has lost his eldest son on the day the foundation was laid, and his youngest on the day when the gates were set up. *Hiel's* name, "God liveth," conveys a truth that now runs through the land. God liveth! and "His word is quick," *living*, "and powerful, sharper than any two-edged sword." O Israel, if He has kept His word as to this one threatening, be assured He will not fail in others. He has threatened, "If thine heart turn away, so that thou wilt not hear, but shalt be drawn away and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish, and shall not prolong your days in the land whither thou passest over Jordan to go to possess it. I call heaven and earth to witness," &c., (Deut. xxx. 17, 18.) Look up, O Israel, and see that flying roll. Your God is long-suffering, but He is faithful and true, however silent His providence may seem.

It is remarkable, that soon after this judgment had fallen, we read, (2 Kings ii. 19,) the *well of Jericho* had become like Marah, and the ground all around "naught," or barren. Was this some further result of that curse? Some have thought that Joshua's words, and the historical record of their fulfilment, imply far more than the death of the eldest and youngest son merely, that they imply the death of the whole household, beginning at the eldest and ending with the youngest. And so, it may be, the Lord spread over Jericho a token of His displeasure in His curse on the well and the soil. This is all the more probable, because Hiel being a stranger, not a citizen of Jericho, there would be no visible monument of the Lord's wrath left when he returned back to Bethel. At any rate, let us mark that fact, and let us also learn from the fact, that Elisha was sent to heal the water and the soil, that the Lord is very pitiful, as ready to heal as to wound, "by no means clearing the guilty;" and yet, "keeping mercy for thousands."

IV. *But what may this fulfilled prophetic threatening teach the men of our time?* Many things, some special, some more general. May we not learn by it *one of the uses of prophecy?* Prophecy has many uses, such as cultivating and disciplining our tendency to look forward into the future, or giving us a glimpse in various directions of the omniscience of our God. But here

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let us learn how prophecy may keep us back from sin, from a course of sin, from following the multitude to do evil. It was fitted to keep men from entering on Hiel's reckless career in old days; and now, in our time, it is every way fitted and intended to keep us from complying with Babylon in any form, or to any degree. For hear what the curse is now,—"If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb," (Rev. xiv. 9, 10.) Some men say and write, and seem to believe that prophecy is of no use till after it is fulfilled. But look to the case before us, and look at Antichrist. Israel was tested by prophecy, so are we. We are warned against "the mystery of iniquity," and "the man of sin;" and if we give no heed to the prophecy (2 Thess. ii.) regarding that awful system of evil, then here is the curse,—"*For this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness.*" (2 Thess. ii. 11, 12.) To say that prophecy is of no use until the event has proved it true, is to treat God's solemn words about the future as mere speculation. "As well say, do not open the cask till the wine has evaporated," remarks some one; and Peter declares that, far from being useful only when the event has come to pass, it is "a light shining in a dark place till the day dawn," (2 Peter i. 19.)

Learn, again, *how minutely and literally God fulfils His word.* In our day, many would have been inclined to read Joshua's adjuration against the rebuilder of Jericho, in a loose manner, as signifiying, "The man who attempts to remove the memorial of Jehovah's first victory on this side Jordan, and the proclamation of Him as Israel's walls and bulwarks, shall suffer for it in his person and family;" but they would have smiled at the supposed uncritical judgment of the man who said, "It means more still; it means, that such a man shall lose his first-born son, and his youngest." God is not vague in his statements. One might as well quote Zech. ix. 9, "Thy King cometh, riding on an ass, and a colt the foal of an ass," and attempt to drive us out of the belief that an ass and colt were really to be used by Messiah in riding into Jerusalem—"Oh! it is merely a general statement that Messiah shall be Judge, ascribed in language drawn from the habits of the old judges who rode on asses." Nay, O man; what says the

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Holy Ghost, "Jesus, when he had found an ass, sat thereon, as it is written, Fear not, daughter of Zion: behold, thy King cometh, sitting on an ass's colt," (John xii. 15.) When Noah cursed *Canaan,* and no other of Ham's sons, (Gen. ix. 25,) it was done purposely, because *not Ham at large,* but only *one of his sons* with his descendants, was to feel the curse; this stroke upon *one* of his house being considered a sufficient rebuke for Ham's sin, and God intending to curse not Africa in general, nor Egypt, but only Canaan and its Canaanitish nations. So, also, in Zeph. ii. 13, 14, let no man say that here the prophet utters merely general threats without special details being meant to be dwelt upon. Nay, it is the minuteness of the details, and the accuracy of the fulfilment (as accurate as Hiel's *first-born* and *youngest*) that startles us at this hour, and marvellously confirms the word of prophecy. Nineveh is "dry as a wilderness," as Zephaniah says: "mounds of dry rubbish and dust for nine months in the year mark its site;" and yet, also, it is true, that during the spring months of every year for ages past, "flocks lie down in the midst of her, all the beasts of the nations;" the horses of all the neighbouring chiefs, and flocks of all the surrounding tribes, annually pasturing on the rich pasture that carpets those mounds after the Latter Rains. Men may forget and explain away God's threatening prophecies; but, assuredly, "the lawless one shall be destroyed by the brightness of Christ's coming," (2 Thess. ii. 8;) and as surely "the city [Jerusalem] shall be built to the Lord, from the tower of Hananeel to the gate of the corner. And the measuring-line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath," (Jer. xxxi. 38, 39.)

Yet once more, let us learn *God's general threatenings to the unbelieving sinner,* and *God's promises to the believing shall not fail.* It may be that men may count Him slack concerning His word, when He is only long-suffering; but all shall come. "The soul that sinneth *shall* die," as surely as Abiram and Segub died, because of the sin of that day at Jericho. God has said to you who love unrighteousness, and never accepted the righteousness, "You shall surely perish, where the worm dieth not, and the fire is not quenched." And if you say, "No one has heard a cry from that hell, nor seen a spark of its fire, but all things continue as they were,"—we remind you of Hiel, the builder of Jericho, who presumed on God's curse being obsolete, but found it living and irresistible. Say, if you will, "I may enter heaven and yet not have been converted by the Spirit;" but the event will give a sad refutation to your presumption, as it did to Hiel's expectation, that God would

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take no notice of this old threatening. Ask Hiel what it profited him to have laid the foundation and set up the gates, when death carried away his sons and left him a desolate hearth, and the frown of a provoked and injured God? Go on in your Sabbath-breaking, and unbelieving rioting, saying in your heart, "God did not mean to do what is written against the drunkard and the Sabbath-breaker;" but, in spite of your asseveration, the curse will one day meet you, starting up like a serpent in your path, as it did in the case of Hiel. Let men say in the scorn of their God-hating heart, "where is the promise of His coming," but it will surely come. The curse overtook Hiel travelling its five hundred years to meet him; and the words uttered eighteen hundred years ago are on their way to meet and overtake the soul that despises the Lord in our day. "In an hour when ye think not," (Luke xii. 40,) is His way and rule; calm, still, but awfully sure.

On the other hand, God's promises of blessing is as sure. "*Not one thing of all the good things* failed," in Joshua's day, (Josh. xxiii. 14.) "Not one *thing failed; all came* to pass." "There *failed not ought of any good thing which the Lord had* spoken to the house of Israel; all *came to pass*," (Josh. xxi. 45.) And if any one says, "But we do not *feel* or *see* them coming," that in no way contradicts the assertion that they shall surely come. The Lord's way is to ask us to *believe* before we feel; to *trust* before we *see*. In our accepting Christ and therein finding pardon, this is His method. We find Him testifying to us that Christ, the Righteous One, who was made sin for us, and bore the curse unto death for us, is *the Surety* whom He offers to every sinner in the world; and we find Him promising that, "to as many as receive Him [Christ] to them He gives power to become the sons of God," (John i. 12.) If, then, I receive this surety in my heart, then I know that I am one of His children; I *believe* it, not feel it; I *know* it by His testimony, but do not *see* it. The whole transaction is gladly gone through; my soul accepting (through the grace of His own Spirit) what He gives freely to me, and He blotting out all my sins. There is no voice from heaven, no sign in the sky; but all is done. Well; I go on, year after year, as well as day after day, not doubting the final result, viz., that I shall find myself among the saved in glory. There was one at Jericho who acted very differently from Hiel, one who believed the report about Israel's God, and rested on the pledged word of one of His messengers, and found all true to the letter. This was Rahab, in Joshua's days. How she trusted the Lord's word, and waited quietly the day of decision, often reviving or

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refreshing her faith by looking to the scarlet line floating at her window as a token! We, too, must thus receive the report of Christ, and quietly wait for results; revived from time to time by many a confirming earnest, in the shape of joy, peace, and power over the enemy, till, at length, "the foundation laid, and the gate set up," are followed by the *Abiram* and the *Segub* of the Blessing, the exaltation to which the Father shall raise those who doubted not that all would come to pass.

"Heaven and earth shall pass away, but my words shall not pass away," (Matt. xxiv. 35.) "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" (Luke xviii. 8.)

Art. VI.—IS THE DARIUS OF EZRA TO BE IDENTIFIED WITH THE DARIUS OF DANIEL?*

In the last October number of this Journal, is the first part of a critical notice of Mr Bosanquet's recent work, "Messiah the Prince." Though unable (as will be presently seen) to assent to a concession, which the reviewer seems almost inclined to think we can hardly avoid making, we may be permitted to express a wish that all discussions on such subjects were conducted in a similar spirit of candid and patient inquiry.

It is refreshing, too, at a time when the rampant spirit of rationalism and neology is denying or explaining away all scriptural miracles, to find one able and well-informed writer quietly and unhesitatingly asserting that what is recorded by the prophet Isaiah of the sun, at the time of Hezekiah's mortal sickness, is an historical fact that may possibly belong to the category of divine miracles, in which case the science of astronomy could furnish no help towards ascertaining the date of Hezekiah's miraculous recovery.

And it was well, too, to discourage attempts to set aside any portion of the book of Daniel, as a mere legendary interpolation, on the ground of the Jews having inserted the writings of that prophet among their *Hagiographa*. When our Lord appeals so confidently to the predictions of Daniel the prophet, surely there is no light ground for our inferring that Jesus would not thus have brought Daniel forward, unless He knew that not only His disciples, but also the Jewish nation, received and

* Though this article differs a little from one which appeared some time ago in our pages, we give it, as the point demands attention.—Ed.

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honoured him among the inspired prophets of the Most High. Nor is it inconsistent with this view to believe that after the destruction of Jerusalem, a prophetical book like that of Daniel, from which Christians could draw powerful weapons of aggression and defence, should be kept in the background.

Even if we allow that any of the statements concerning Cyrus found in Daniel were inserted after the death of the prophet, it would not follow that they are not to be regarded as historically true. There is little difficulty in believing that, for more than one hundred and twenty years after the decree of Cyrus, down to the latest period of Nehemiah's life, there may have existed among the Jews in Babylon and Jerusalem authentic and trustworthy traditions relating to the connection between Daniel and Cyrus. If then any statements concerning Cyrus, a name so deservedly honoured by the Jews, were introduced into the book of Daniel by, or with the knowledge of Zerubbabel, Jeshua, Ezra, or Nehemiah, such statements might reasonably claim to be received as facts on which we might safely depend. Indeed it is not easy to say how long, even after the death of Nehemiah, authentic and trustworthy historical traditions may have lingered, both in Jerusalem and Babylon, concerning the connexion between so illustrious a Hebrew prophet and statesman as Daniel, and so renowned a conqueror as Cyrus.

We have no scriptural warrant for thinking that the entire book of Daniel was not in the hands of Ezra,* or that it was not guarded from apocryphal interpolations with the same jealous care as the other sacred books of the Old Testament. Nor should it be overlooked that all that is said of Cyrus in Daniel is chronologically consistent with what is recorded in Ezra.

We are not to be deterred from the patient, prayerful, and conscientious investigation of scriptural history and prophecy from a fear of possible consequences. But we should ever touch the ark of God with holy awe and reverence, endeavouring to shun the Scylla of rashness and self-confidence, as well as the Charybdis of pusillanimous and unbelieving fear. Above all, when we are inclined to take liberties with the Book of God, we should pause to reflect upon the example which we are setting to others. If a friend of the Scriptures, as the author of "Messiah the Prince" avows himself to be, is to be allowed to take advantage of the fact that the Jews have placed the book of Daniel among the *Hagiographa*, and mainly on that ground to reject as an apocryphal interpretation what opposes a favour-

* The *whole* of the book of Daniel could not have been brought from Babylon by Zerubbabel and Jeshua, as a portion of it was written in the *third* year of Cyrus.

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ite theory resting upon jubilean and sabbatical periods, how can we justly complain, if a Colenso or a Williams reject other portions of the same book which may contradict their theories?

It would seem as if our author were under a similar unconscious bias to a previously-formed theory, in accepting or rejecting ancient authorities. Numerical statements, it is generally allowed, may be regarded as more liable to the suspicion of interpolation or erroneous transcription, than are professed by historical facts. A fragmentary numerical statement of a Jewish writer named Demetrius, of whom we know very little, is received as historic verity, while the positive testimony of Josephus that the reigns of Cyrus, Cambyses, and the Magian usurpation intervened between Darius the Median and Darius Hystaspes, is wholly set aside. Again, the plain and unmistakable statement in Josephus, that Zerubbabel had been residing for some time in Jerusalem as governor of Judæa before the accession of Darius Hystaspes to the Persian throne, is altogether rejected. Nay, it is asserted that Zerubbabel did not go to Jerusalem as governor until cir. B.C. 494–3, nearly thirty years after Darius Hystaspes had been made king of Persia.

We do not deny that Josephus is sometimes as untrustworthy as the compiler of the first book of the apocryphal Esdras. In what he has written of the transactions between Zerubbabel and Darius Hystaspes, not a few are justly disposed to regard him as a retailer not merely of legendary exaggeration, but of mythical fiction. It would seem that a popular legend had grown up among the Jews, who looked upon Darius as a second Cyrus, that an intimate friendship had existed between Zerubbabel and Darius Hystaspes while the latter was yet in a private condition. Josephus was perhaps unwilling to part with a tinsel and showy legend that flattered national vanity and might tend to raise his people in the eyes of his Gentile readers. But as this subject has already been discussed at some length in the *Journal of Prophecy*,* it is unnecessary to dwell upon it here. One additional remark, however, may be made. The absence of all mention of the name of Daniel in connexion with the Darius of Zerubbabel, both by Josephus and the apocryphal Esdras, should satisfy us that neither of these two writers had any idea that the

* I cannot refer to the number in question, as I have it not with me just now. I believe, however, and I regret it, that I there made (as I did afterwards in the *Christian Observer*) an erroneous statement that the Council of Trent accepted the first book of the apocryphal Esdras as canonical. That Council has enough of actual guilt upon its head without charging it with offences which it did not commit.

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Darius of Zerubbabel was to be identified with the Median Darius of Daniel.

I now come to the concession, already alluded to, made by the reviewer in the following words:—"It is a cardinal point of Mr Bosanquet's theory, that the Darius of the book of Daniel, and the Darius of the books of Ezra, Haggai, and Zechariah, are one and the same. This we think must be conceded, although contrary to the opinion of most commentators."

For our own part, with all due respect for the reviewer's opinion, as that of one who has studied the subject, we cannot bring ourselves to think that such a concession is necessary. Ezra speaks of the *second* year of a Darius whom he calls king of Persia, and king of Assyria. The author of "*Messiah*" identifies this Darius with Daniel's Darius the Median; and he holds that Ezra's "second year of Darius" was the second year of the Median Darius—*i.e.*, it was the year after Daniel had been cast into the den of lions. In that first year Darius became acquainted with the prophet Daniel, reposed the highest confidence in him, and made him one of the three ministers (and chief of them) whom he set over his whole dominion. The prophet's influence would be greatly increased over the sovereign by the miraculous deliverance from the lions. Thus, according to the theory under discussion, in the second year of Ezra's Darius, Daniel the Hebrew would be very high in the esteem and confidence of Darius, and at the head of the administration of the government of the empire. If so, no part of that empire would be so much in his thoughts as Jerusalem and her temple. And he would have frequent epistolary intercourse with Zerubbabel and Jeshua on a subject ever uppermost in his thoughts and prayers.

If, then, our author's identification of the Darius of Daniel with the Darius of Ezra, Haggai, and Zechariah be correct, such must have been the state of things when, in the second year of Darius, Tatnai and Shethar-boznai endeavoured to make Zerubbabel and Jeshua desist from their attempts to rebuild the temple, a work which Daniel would have rejoiced to promote with his whole heart.

Let the reader carefully study the fifth and sixth chapters of Ezra. If that writer's narrative be genuine and authentic, is it possible to think that Daniel could at that time have been the prime minister of the empire, very high in the confidence of, and all powerful with, his royal master? The silence as to the prophet's name on their part makes it absolutely impossible to believe that Zerubbabel and Jeshua had any idea, when rebuked by Tatnai, that Daniel was at that very time next to Darius in

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the empire. And it is as impossible to believe that Ezra's Darius knew anything more of Daniel, or the Jews in Jerusalem, than he did of the decree of Cyrus, until he received from Tatnai the letter which we find in Ezra v. 6–16.

After careful study of the question, we cannot but believe that the hypothesis which would identify the *Median* Darius of Daniel with the *Persian* Darius of Ezra, Haggai, and Zechariah, is wholly destitute of any scriptural foundation—is really contrary to the spirit and letter of holy writ, and can only be established by dealing with the books of Daniel and Ezra somewhat after the fashion in which Colensoism and neology have dealt with the Pentateuch. Can the canonical and authentic character of Ezra's narrative be any longer defended, if we are to admit that the Persian Darius of Ezra (chap. v. 17, vi. 1) was at the very time of his receiving Tatnai's letter, counselled and guided by the Hebrew prophet Daniel as his most honoured and confidential minister, and that he had been so during the whole of the first year of his reign, and all that portion of his second year which had already elapsed? The testimony of Daniel is, that the Median Darius reigned over Babylon first, and then Cyrus. The testimony of Ezra is, that Cyrus reigned before that Persian Darius under whom the temple was finished; and that this Persian Darius did not ascend the throne until at least a few years after Cyrus had ceased to reign.

We desire to render due honour to indefatigable zeal in a good cause; but we fear its consequences when not properly tempered by self-distrust and circumspection. It is a noble task to seek to establish the fulfilment of Daniel's prophecy of the seventy weeks. But when we approach it let us (so to speak) "put off our shoes," as those who are conscious that they are standing on holy ground. Let us not shrink from avowing before the votaries of modern science our belief that the Almighty Creator of the sun and moon can, whenever it pleases Him, make them miraculously subservient to His omnipotent will and pleasure—and that "holy men of old spake as they were moved by the Holy Ghost." While we refuse to retain anything of the inspired Word of God which can be fairly and legitimately proved to have been interpolated by man, let us recoil in godly fear from presumptuously sitting in the chair of judgment, and rejecting as interpolated any portion of that sacred volume, except on deeply weighed, reasonable, and sufficient ground. Especially, when any theory of scriptural prophecy, chronology, or criticism may have almost taken our mind and imagination captive, let us be doubly watchful and jealous over ourselves, lest, in our zeal to establish the favourite theory, we uncon-

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sciously disparage, while we are desirous of honouring, the revealed Word of the Most High. Sincere zeal without due knowledge and self-distrust may unguardedly make breaches through which a Colenso or a Williams may be encouraged to enter.

And before we conclude this paper, we would take the opportunity of earnestly commending these cautions just now to those who hold, not merely as a speculative theory but as an eminently practical blessing, the glorious doctrine of the personal premillennial advent of Him who is at once the Son of man and the Son of God. Our subtle adversary is ever on the watch to bring into disrepute, either through the assaults of its opponents, or the mistakes of its friends, that sublime truth, which Daniel before the Incarnation and John in the Apocalypse after the Incarnation so vividly predicted. Let us, then, in intimate connexion with, and in reverent and self-distrustful subordination to, this glorious and sublime hope, diligently, according to our several gifts, opportunities, and duties, search into scriptural doctrine and prophecy, chronology and criticism, not without daily and nightly earnest and persevering prayer that the Holy Spirit of truth may through the revealed Word lead us further onward into, and establish us more thoroughly in, all "the truth as it is in Jesus."

It may further serve to show the untenableness of the theory of the author of "Messiah the Prince," concerning the identification of the Darius of Daniel with the Darius of Ezra, Haggai, and Zechariah, if we look at the introductory verses of the prophet Haggai.

"In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the Lord by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judæa, and unto Jeshua the son of Josedech, the high priest, saying, Thus speaketh the Lord of hosts, saying, This people say, The time is not come, the time that the Lord's house should be built. Then came the word of the Lord by Haggai the prophet, saying, Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?"

According to the view of the author of "Messiah the Prince," this Darius was he who was compelled to allow Daniel to be cast into the den of lions; and Haggai's "second year of Darius the king" was the year after Daniel's miraculous deliverance from the lions, when Daniel must have been at the head of the administration of the empire, higher perhaps than any other person then living in the confidence of Darius, with full power and influence, and with the strongest inclination—no earthly object being so near his heart—to lend Zerubbabel and

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Jeshua all needful protection and assistance in rebuilding the temple.

The very charge which the Most High brings against the Jews might appear fatal to the notion that the Darius of Haggai is identical with the Darius of Daniel; and Haggai's second year of Darius coincident with the year next after the deliverance of Daniel from the lions. The charge is, "This people say, The time is not come, the time that the Lord's house should be built." The people do not deny that the Lord's house was one day to be rebuilt. Is it conceivable that, to the remonstrances of Zerubbabel, Jeshua, and others, they should have alleged as an excuse for the continued neglect of a great duty, that the time was not yet come to rebuild the temple—if Daniel was then, and had been all the preceding brief portion of Darius' reign, very high in the esteem and confidence of the king, and at the head of the administration of the government of the empire? Zerubbabel and Jeshua could have urged—and the Jews could not have denied the plea—that Daniel's elevated position and influence at the monarch's court, rendered that time most especially favourable for resuming the rebuilding of the temple.

ART. VII.—THE SUGGESTIVE AND SATISFYING FACT.

THE fact to which we are about to refer is that glorious one concerning the Lord Jesus expressed in a few words in 1 Peter iii. 22, "*Who is gone into heaven.*"

It is astonishing how many short, grand sentences like the above we may find in God's Word relating to the Saviour. In a few words, or even a few letters, the most astonishing and consoling facts are revealed; and, when believed, these brief utterances impart the truest consolations. Some of these also present a most extraordinary contrast as regards the various circumstances in which the Saviour was placed, and the different estimates formed of Him; and yet all agree in exhibiting the spotlessness of His character, His adaptation to sinners, and His acceptableness to God: "There they crucified Him"—"there laid they Jesus." But what next of this crucified and buried One? "The Lord is risen indeed," and "HE IS GONE INTO HEAVEN." Here we see the impotence of man's wickedness, and the omnipotence of Divine love. Man is here doing

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his very worst, and God displaying His brightest glory and communicating His richest grace.

Some one may say, Was that "impotent" which slew the Son of God?—did it not accomplish its dreadful object? True; and so far sin is seen in its most hideous form, displaying its most terrible power; and Satan is seen in his malice, and in the reality of his influence over man. Yet God's purpose was not frustrated, but rather carried out. The triumphant course of mercy could not be arrested by this coalition of earth and hell; it even took advantage of all to gain a more glorious victory.

Before the Lord Jesus came, man had been piling up a huge pyramid of iniquity, transgression, and sin. The daring end purposed at Babel, (Gen. xi. 1, 2,) was thus accomplished, "for its top reached to heaven." Upon this pyramid of four thousand years, rebellious man consummated and crowned all his other deeds by crucifying the Son of God. "Now is the judgment of this world," said the Saviour, as He contemplated this deed to be accomplished in Himself; but He adds, "Now shall the prince of this world be cast out; and I, if I be lifted up from the earth, will draw all men unto me."

The Saviour saw something in His death besides man's evil and God's condemnation of it. He saw that, as the result thereof, Satan would be cast out, and millions of his subjects drawn to Himself by that cross which was the instrument of His death and the witness of man's evil. Yea, He saw that the kingdom would be His own, and all men, "blessed in Him," should be His subjects. Thus the pyramid of love rises above the pyramid of sin; and God takes advantage of man's madness and Satan's malice to accomplish His purposes, reveal His glory, and commend His love. Oh, marvellous over-ruling! oh, height of glory! depth of wisdom! breadth of blessing! length of mercy that the cross displays!

But to return. The great question as regards the Saviour is, Did His infernal and human foes cause Him to *sin* in all the sufferings which they inflicted on Him, or hinder Him from pursuing His great design? Nay, His sufferings drew out His graces, and afforded a sphere for His zeal for God and holiness to display itself. True, man slew and cast Him into the sepulchre, but God still (when there) called Him "*My holy One.*" The grave could not hold Him beyond the appointed hour. In one of her darkest chambers He put on the robe of immortality, and came forth "as a bridegroom from his chambers"—came forth the strong One, stronger than death and hell—the Man of God's right hand, to run a race of glorious

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love, and, as the Sun of Righteousness, attract millions of sinners to bask in His rays, and revolve around Himself in new orbits of grateful obedience. Oh, if the stones of that upper room could speak! if the trees on the way to Emmaus, the mountains near the Lake of Galilee could become vocal, what wonders of love would be unfolded! But much is revealed, and we wait for more. When we shall see Him as He is, "the unwritten history" of His grace shall be possessed; and, till then,

> "We'll talk of all He did and said,
> And suffer'd for us here below,
> The path He marked for us to tread,
> And what He's doing for us NOW."

Yes, "now" He appears in the presence of God for us, for "*He is gone into heaven*."

Such a fact as this is most important and instructive; and here it is true wisdom to be inquisitive. We shall therefore just put and briefly answer a number of questions relating to this crowning event in the wonders of redeeming love.

I. *Where is He gone?* Into heaven. What a word *heaven* is! What wonders does it contain, and what associations cluster round it! The Scriptures speak chiefly of three points in connexion with heaven—

Its height. "It is high as heaven"—"The heaven for height"—"As high as the heavens are above the earth," &c. These and similar texts are intended to impress upon our minds the vastness of heaven. The infinity of space is taught in Jer. xxxi. 37, and other Scriptures; and somewhere in unmeasured and unmeasurable space there is a world glorious in its vastness and grandeur, which we call "HEAVEN." The mind is overwhelmed when we think of it as the palace and court of the eternal King, and muse on the question respecting the dwellers there. "Is there any number of His armies?" Yet it is a most refreshing thought that there is such a glorious world, a spot which sin has never poisoned with its withering breath, which death's wasting fingers have never touched, and where tears are never shed. But the sweetest thought of all is, *Jesus is there,* and those who trust and love Him will be sure to feel at home where He is. A little child placed in a palace amidst strangers would feel abashed; but if his mother appears, and her hand is grasped, no more dread or dismay is felt, and soon all would seem home-like. Thus it was with Joseph's brethren in Pharaoh's house,—their honoured, princely brother gave them boldness. Christ, by His offices, familiarises to us the unknown heavens, and brings them near, even as by His incarnation

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He brought God down to us, revealing Him as a gracious Father.

Heaven is continually associated with *holiness*. It is called "God's holy heaven." "*The holy place*, where He dwelleth who inhabiteth eternity." There "nothing that defileth can enter." No temptation takes place there; there are no stumbling-blocks or tangling briars. The Holy of holies was a type of this undefiled inheritance. There the presence of God's glory shines forth; and all who abide in that presence are so pure that they reflect the glory they behold, and evermore rejoice in it.

Heaven is synonymous with *happiness*. Holiness of course secures happiness; for as sin is misery, so holiness is happiness. "The holy One" is "The Blessed God;" and a holy heaven overflows with blessedness. There love is triumphant. There will be intense feeling in heaven, joy unbounded; but it will be found in connexion with unerringness of judgment and perfect reason. "The gale that fills the sails will regulate the rudder." All relations, all employments, all knowledge, will minister to happiness. There will be nothing but beauty to the eye; the ear will drink in only harmony, while all the dwellers there will be clothed with humility, and strangers to selfishness.

The best of all is, Jesus is there. "Heaven was not what it is before the entrance of Christ into it as a sanctuary for the administration of His priestly office."

II. *When did Jesus go to heaven?* More than eighteen hundred years ago, but time has no effect upon *this* fact as it has upon other facts. It is just as important to us as it ever was to any; and it should be as fresh and wonderful as it was to Peter and those who had seen the Lord in lowliness, and companied with Him in His path of sorrow. But let this question be answered by just referring to what went before His ascension. He went to heaven after more than thirty-three years unparalleled humiliation, service, and suffering on earth. During His life He displayed unspotted purity, unwearied patience, undying pity, unequalled power, yet always beneficent; and crowned all these and other wondrous things by a voluntary death which God accounts to be a glorious propitiation.

He went after forty days tarrying on earth in His resurrection life, evincing that He was the same Jesus by "many infallible proofs," and manifesting the forgiveness, love, condescension, and gentleness, that have left an eternal fragrance behind.

He went to heaven after taking a most affectionate farewell, mingled with the kindest counsel, the richest blessings, and most precious promises. "And it came to pass that as He

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blessed them, He was taken from them and carried up into heaven."

III. *How was He received in heaven?* Before answering this inquiry we should ask in what character or relationship did the Lord Jesus ascend to heaven? He went there in our nature, in the very same body that once hung on the cross and lay in the grave; but how changed and glorified. "He entered by His own blood," (Heb. ix. 12;) that is, not so much by might as by merit, showing, as a reason, why all who depend on Him should follow Him there—His own most precious blood. In this also He fulfilled the type of Aaron in the day of atonement, who presented the typical blood within the veil. The Lord ascended as a forerunner. A forerunner is one sent before to do some service for those who are to follow. Thus Christ in heaven is the soul's anchor, and we shall be only stable and assured, as we are consciously connected with Him who is within the veil. He ascended as a Brother, a Surety, a Friend; and He pours into these, and all other offices of love, the fulness which it hath pleased the Father should dwell in Him. As regards His ascension and reception "when He went up," we may say that a glorious chariot was prepared for Him, even "the glory cloud" which appeared at His birth, and on the holy mount; which Peter calls the excellent glory, (2 Pet. i. 17.) A convoy attended Him. Most suppose that Psalm xxiv., "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors," together with the words "Who is this King of glory?" &c., refers to this occasion. It might have had a fulfilment then, but we think this grand Psalm will be fulfilled in the day of the Lord's coming glory, when He shall conquer and cast out all His foes, and take possession of the earth for His inheritance. Still we doubt not but that as the angels sung at His birth when He came into the world to save sinners, so they would accompany Him on His glorious way to heaven. He was seen of angels when He ascended up into glory. Then the Lord not only received the congratulations of angels, but the Divine Father welcomed Him with "Sit thou on my right hand until I make Thy enemies Thy footstool." Conquest and victory marked His way; when He ascended up on high, then He led captivity captive, and triumphed openly over those spiritual enemies whom He had overcome at His death and resurrection, (Ps. lxviii. 18; Eph. iv. 8, 9; Col. ii. 15.) On that occasion also He received "the Comforter," even "the promise of the Father," and communicated all He had promised to His waiting *family below;* thus giving them full proof that He was lovingly mindful of them in that heaven of glory to which He had gone,

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and would have them know the kind of welcome He had met with, and what were his Father's thoughts concerning Him, and the work He had done on earth.

IV. *What is His employment in heaven?* He is gone where there is "fulness of joy and pleasures for evermore;" but His life is not one of enjoyment merely, it is a life of office and ministry. When on earth He was active, energetic, and zealous. He is all this still. He hath the power of an endless life. He is engaged in *intercession* for His people, (Heb. vii. 25.) He is said to be a minister of the sanctuary, (Heb. viii. 2, 3.) He presents the prayers of the saints with much incense, (Rev. viii. 3–5.) He is gone to prepare places for His people in His Father's house, (John xiv. 2, 3.) He has power over all flesh that He may give eternal life to as many as the Father hath given unto him, (John xvii. 2.) He is "LORD OF ALL," reigning over all worlds, fulfilling all God's decrees, realising and accomplishing all He desired on earth; "Glorify thy Son that thy Son also may glorify thee."

V. *What has He left behind Him?* His perfect example, His saving name, into which as into a sun of glory all light, heat, and health are gathered. His words of precept and promise, which should call forth the obedient love and hopeful trust of His people. Yea, as an old writer says, "His very heart is still with us," "the heart of Christ in heaven is with sinners upon earth." He is gone to heaven, yet He says, "I will not leave you comfortless, [margin, *orphans*,] I will come unto you." "I am with you always, even unto the end of the age." "Where two or three are gathered together in my name, there am I in the midst of them." "I will pray the Father and he shall give you another comforter, that he may abide with you for ever." How much should His people study His parting words in His last discourse, and expect Him to do as He hath said, (John xiv. 19–23.)

VI. *Will He ever leave that blessed world where He is now gone?* Some say that He will not, and point us to Heb. x. 12, "He sat down for ever on the right hand of God." But read the passage with the right punctuation, "When He had offered one sacrifice for sin for ever; He sat down," &c., &c. This brings out a glorious fact concerning the sufficiency of His atonement, and makes this text harmonise with many others which inform us that the Lord's session at the right hand of the Father is only for a time.

The first words uttered after He left our world were, "This same Jesus shall come again in like manner as ye have seen Him go into heaven." Thus spake the angels of God. Peter

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also testifies by the Holy Ghost "The heavens must receive Him until the times of restitution of all things," and then God will send His Son, (Acts iii. 21, 22.) Then will Paul's words be fulfilled—"When He bringeth *again* the first begotten into the world, He saith, Let all the angels of God worship Him." Our Lord's parable of the nobleman who went into a far country to receive for himself a kingdom, and to return, will be verified, (Luke ix. 12.) He will not stay away from this world for ever; this groaning earth has yet His infinite sympathies, and shall soon realise His power to deliver and bless. To all His faithful ones He ever says, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am sat down with my Father in His throne," (Rev. iii. 21.)

One more question, and a personal one.

VII. *What is He to me, and how do I feel towards Him?* Let the latter part of this question be honestly and earnestly put; and if satisfactorily answered, the most comfortable conclusions may be arrived at. Among the persons who hear about Him and His going to heaven, what *contrasts* may be found! Some send a message after Him saying, "We will not have this man to reign over us," (Luke xix. 14,) others "call upon the name of the Lord Jesus." Some despise and reject Him, others crown Him in their inmost souls. Some exclude Him from their thoughts and affections, others receive Him as an unspeakable gift. If we are found among those who do the latter, then is Christ our mighty all; all for us to God, and to us from God, and He will be all in us and by us; and then we shall realise "whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory," (1 Pet. i. 8.)

In conclusion, remember the following facts:—

1. Christ is gone into heaven, but He still speaketh to us from heaven. Let us not turn away from Him for His words are weighty and wonderful; full of wisdom, love, and holiness. Think of the letters He has sent to the Churches, (Rev. ii., iii.;) think of His many words of invitation and exhortation in the Apocalypse, and throughout the apostolic epistles. Though absent He is not silent, and still the Father saith to us, "HEAR YE HIM."

2. Though He has gone to heaven, we may rise to Him by faith and love. Where Christ is in person, His people should seek to be in spirit. The contemplation of His glory and the consideration of His grace are the best means to draw out our graces, scatter all doubts and fear, and conform us to His image. Our citizenship is in heaven—our treasure is there. We should

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seek daily to realise the apostle's words, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth," (Col. iii. 1, 2.)

The saints should not only believe that they are seated in the heavenlies in Christ, representatively, but should aim to be there as regards their affections and hopes. They should not only look up from earth to heaven; but look down from heaven to earth; so will they judge rightly as regards earth's claims, duties, and dangers.

3. Christ is gone into heaven, and how many of our dear ones are gathered unto Him. They have found it better, far better to be *with* Christ. They have *seen* His glory. Sin is a thing gone by for ever. They have heard a voice from heaven saying, "Come up hither," and have responded to it. "Absent from the body, they are present with the Lord."

4. Christ is gone to heaven, and all His people are going there soon. "I will come again and receive you unto myself, that where I am there ye may be also." He will be as good as His word, and "so we shall ever be with the Lord." Yes, if we are really using Him as "the way, the truth, and the life," we are going to heaven, we are on our way to our Father's house. But, dear fellow-immortal, is it indeed so? We cannot bear to think of you going into eternity and not going to heaven? Alas! many wish to go to heaven, who have no will to go to Christ. They say unto Him *depart;* and yet say that they have a *desire* for heaven. This cannot really be true. You are only deceiving yourselves, if you do not trust in Jesus, you cannot go to heaven, if you do not love Him, you would not be happy even if you got there. *Go to Jesus, abide in Him, and then you will be sure to be with Him where He is.*

Notes on Scripture.

NATIONS IN THE MILLENNIUM.

Rev. xxi. 24.

In deciding whether there will be any human beings in the mortal, probationary state, inhabiting our earth, down to the period of the second resurrection, we must appeal to the sacred Scriptures. Though much

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inferential evidence may be drawn from various uninspired, but educated and pious writers, in the early periods of the gospel dispensation, in support of such a view, we cannot feel sure of its truth, unless we are sure that the inspired Word sustains it. In appealing to the Bible, we must remember that the Old Testament is as truly inspired as the New—that the doctrines clearly taught in one sacred book are not contradicted in another—and that, in order to have our doctrinal views correct, we must have such as are not contradicted by any text in the Bible. A perfect machine consists of all its parts arranged in their proper place, and a Bible doctrine is one which meets the requirements of all the texts which have any reference to it. All this, I doubt not, you will readily admit. Keeping these facts before us, it seems to me that there is a class of predictions, regarding the destiny of those translated at Christ's second advent, which are not applicable to another class of people, who are to be obedient and happy, and to still another, who will be at all times disobedient and unhappy, under the millennial reign of Christ, and, *vice versa*, that the predictions repecting the last two classes are not applicable to the first.

Concerning the saints, both the quick and dead, who are to be clothed with immortality when Jesus comes, it is affirmed that they "shall be like Him, and see Him as He is;" that their "vile bodies will be fashioned like unto His glorious body;" that they "shall shine forth as the sun, in the kingdom of their Father;" that they "shall neither marry nor be given in marriage, but shall be as the angels of God;" that they "shall not die any more;" that they "shall have a city whose builder and maker is God;" that Christ, in whose "Father's house are many mansions, and who has gone to prepare places for His disciples, will come again and receive them to Himself;" that where He is they may be also; that they shall "be caught up to meet the Lord in the air;" that they will "ever be with the Lord," "will reign with Christ," wear "crowns of righteousness," "sit down with Jesus on His throne," "have power over the nations," "see His face," and have His name written in their foreheads, shed no tears, endure no pain, feel no sorrow, dwell in the New Jerusalem, and "inherit the kingdom prepared for them from the foundation of the world."

This glorified condition will belong to all the followers of Christ, who are to be caught up to meet Him in the air, and dwell in the new heavens and new earth, and if they are to be the only ones of the human race who are to inhabit the earth during the Millennium, this exaltation and glory will be enjoyed by all the saints who then dwell upon the earth.

If, now, we turn to some predictions of the Old Testament, even if we do not call to view the numerous ones concerning the restoration and establishment of the Jews in Palestine, I think we may find several in reference to earthly inhabitants, in the millennial period, which are incompatible with the idea of those people belonging to this glorified class.

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In Isa. lxv. 17-25, we have a promise of the new heavens and new earth, and a glorious state of things to be enjoyed, a promise which is evidently referred to by Peter in his second epistle, and which is not to be fulfilled before the close of the present age, which terminates at the coming of Christ. The scene here narrated has particular reference to inhabitants on earth and in the flesh, not to the immortal multitude in the new heavens.

Three things seem to be predicted of these people of the new earth which do not appear applicable to the shining throng, who are like the angels, and live and reign with Christ.

It appears that, (1,) They are mortal. (2,) They have offspring. (3,) They engage in architectural and agricultural pursuits. (4,) There are a few sinners.

Their mortality I infer from verses 20, 22: "There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old; but the sinner, being an hundred years old, shall be accursed. As the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands."

I am aware that a strong effort is made to show that the dying of children referred to in the 20th verse takes place in the present world, and that those children who now die and awake in the first resurrection will then be as mature as a person one hundred years old; but really it seems to me like a very forced and unnatural explanation, adopted to save a human theory, however sincere its advocates may be in such an interpretation; for, first, the situation of the words makes it evident that the prophet is describing the longevity of human beings, when the new and glorious state of things is being enjoyed here below, when Jerusalem will have been created a rejoicing, and her people a joy. Then, again, as the prediction in the 22d verse, "that as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands," evidently is fulfilled, not in the present, but in the future age, and denotes a very long, but not an endless period, I conclude that the persons referred to are those in the flesh, and awaiting a future change to incorruption.

It would seem absurd to represent the life of an immortal being by the duration of the life of a tree; for I dare not affirm of the incorruptible God, or of holy angels, and the redeemed of mankind, who are to live for ever, and the duration, therefore, of whose existence cannot be measured by days or years, or equal definite portions of duration, however long they may be, that their days shall be "as the days of a tree." Any tree, however many centuries it may last, is a temporal object, and its whole age is comprised in some definite number of days. No human being endowed with reason has a right to conclude, while surrounded by numerous evidences of the decay of trees, that any of the trees which he beholds will last for ever; and, while there will be people in the millennium whose *days* will be as the *days* of a tree, *i.e.*, very numerous, they will need, I think, some stronger expression than

this to make them feel quite sure that their lives will be not only very lengthy, but immortal. I conclude, then, that both the 20th and 22d verses *harmoniously teach* the mortality, in connexion with the longevity of the people here referred to, and who dwell on earth in the millennial age, though none are to die who are merely infants, or merely old men who have not filled their days. I understand the 20th verse not to teach that there will be no infants in that period, but that no infants will die in infancy, or that there will be no *infant* whose life will be comprised by days, as infants will survive the period of infancy; and their days being "as the days of a tree," a person shall be considered as dying in childhood who dies at the age of one hundred years. That there will be infants born at that time is evident from verse 23d, which affirms, "They shall not labour in vain, nor bring forth for trouble, for they are the seed of the blessed of the Lord, and their offspring with them."

That architectural and agricultural pursuits will then be carried on is proved by verses 21 and 22: "And they shall build houses and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build and another inhabit; they shall not plant and another eat."

That not every inhabitant of earth will then be destitute of sin is manifest from the expression, "but the sinner being an hundred years old, shall be accursed."

Now, let us bear in mind that the translated saints are to be "as the angels," "neither marry nor be given in marriage;" are to "die no more;" that *Jesus prepares for them their places of abode;* that they are to *dwell in mansions*, and be with Jesus; live in the *New Jerusalem*, the *continuing city*, whose *builder* and *maker is God;* and that into that city nothing can enter that defileth, neither whatsoever worketh abomination, or maketh a lie, but they which are written in the Lamb's Book of Life.

From these considerations, it seems that during the millennium, and at least until the second Gog and Magog, and the hosts of the wicked who rise up when Satan is loosed from the bottomless pit, "and compass the camp of the saints about, and the beloved city, and fire comes down from God out of heaven and devours them," there will be mortals inhabiting this planet; and though, during the thousand years, almost all the people may be righteous at heart, they will be liable, as probationers, to fall into sin, and some will so sin as to be accursed.

Really, I think a fair and candid interpretation of this interesting portion of Isaiah's writing must favour the millennarian view of probation during the millennium.

Let us now turn to Micah, 4th chapter. Here we have a prediction of what is to occur "in the last days," and these particular last days must, from the nature of the case, be the millennial days. It is not a conditional promise of something which might have been enjoyed, if the Jews had accepted Christ as their King and Saviour when He was on earth, but an unconditional prophecy, of what is yet to take place.

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The last verse of the previous chapter affirms, "Therefore shall Zion for your sake be ploughed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest."

This is a prediction which was literally fulfilled, long after Christ ascended to heaven, and the chapter under consideration predicts what is as literally to be fulfilled, *subsequent to these events in the last days.* The chapter opens with the words, "But in the last days,"—*i.e.*, notwithstanding Zion shall be ploughed as a field, and Jerusalem shall become heaps,—"it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills, and people shall flow unto it. And nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths, for the law shall go forth out of Zion, and the word of the Lord from Jerusalem." This seems to be a prediction as unconditional as any in the Bible, and we should look to the future for its fulfilment. The next verse announces, "And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning-hooks. Nation shall not lift up sword against nation, neither shall they learn war any more." Now, this is as truly inspired discourse as any other words in the Scriptures, and we should endeavour to believe the doctrine it is designed to teach. If any say this prediction is not accurately to be accomplished, they might as well say the prophecies relative to the second advent of Christ, His kingdom, the resurrection of the dead, and future judgment, are not to be literally fulfilled.

Jerusalem has been destroyed, and Zion has been ploughed as a field. Jerusalem, according to the words of the unerring Teacher, is to be trodden under foot of the Gentiles until the times of the Gentiles shall be fulfilled; and according to the inspired prophets, when Jerusalem in the last days becomes the head-quarters of civil and religious knowledge and authority, the Lord will judge among many people, and rebuke strong nations afar off. Jesus will now be reigning, not only in New Jerusalem, but also "in Mount Zion and in Jerusalem, and before his ancients gloriously." The times of Gentile rule being fulfilled, and universal supremacy over the world being assumed by Jesus Christ, the King of Zion, the King of glory, the King of kings, whom the heavens now receive *until the times of restitution* of all things, spoken by all the holy prophets, then seated upon the throne of His father David, to rule over the house of Jacob for ever, will subject strong nations to the matchless authority of His everlasting kingdom. He will rebuke strong nations; and, in consequence of this rebuke, instead of continuing the art of war, they will change their weapons of war to implements of agriculture, and learn war no more. Are the translated saints such a warlike race of beings, that as soon *as they get established in their mansions in the New Jerusalem,* they, in consequence of a *sound*

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and well-deserved rebuke, somehow get hold of *their spears* and *swords,* and alter them into farming tools, and settle down to the peaceful business of agriculture? If not, we have a portrayal of another class of human beings who will inhabit the earth after Christ comes, and Jerusalem becomes the centre of influence and authority.

Let us now turn to the 14th chapter of Zechariah, where we have a description of the state of things after the "Lord comes with all the saints," and while he reigns as "King over all the earth."

To say that the predictions of this chapter are conditional, and, the conditions not having been observed, these predictions are not to be fulfilled, seems to me to be preposterous, and laying the foundation for much mischievous interpretation of the Bible to suit cherished theories. In the first place, there is not the least hint in this or the preceding chapter that this chapter contains conditional predictions.

Secondly, that the blessings promised in this chapter were not forfeited by the rejection of the Messiah by the Jews, in the days of His flesh, is evident from the last verse of the preceding chapter, "And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on my name, and I will hear them; I will say, It is my people; and they shall say, The Lord is my God." Here is a plain and unconditional prediction of what God designed, at a future time, to do to His people, and of results which He knew would certainly take place.

If loyalty on the part of the Jews is to be produced by Christ's dealings with them, it is vain to say they will not enjoy the promised blessings, owing to their want of loyalty. If the 14th chapter is conditional on the reception of Christ by the Jews, it will be at the time and in the manner described in this verse; and as this is to certainly take place, the prophecies of the 14th chapter are certainly to be fulfilled.

The 14th chapter seems to consist of a fuller detail of what is partially glanced at in this verse.

That the Jews are to repent and become the disciples of Christ at this period is plain from Zech. xii. 8–14, where we are taught, not that the inhabitants of Jerusalem will repent, if they do not continue in unbelief, but that God will pour upon them and the house of David the spirit of grace and supplication, and they shall look upon Him whom they have pierced, and mourn for Him as one mourneth for his only son; that there will be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon; and that the land shall mourn, every family apart.

Furthermore, if this 14th chapter of Zechariah consists of merely conditional predictions, I ask how we can know any of the unfulfilled prophecies to be unconditional? How do we know Christ's second coming, the resurrection of the dead, the millennium, and other promised blessings, not to rest on certain unmentioned conditions?

Assuming that this chapter contains conditional predictions, what rule have we for determining what prophecies are conditional and what

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unconditional, and prevent us from perverting the Bible to suit preconceived ideas?

With the understanding that this chapter consists of unconditional predictions of what is yet to occur, let us notice that the 5th verse affirms the coming of the Lord with the saints; that the 9th verse says, "The Lord shall be King over all the earth;" that "in that day shall there be one Lord and His name one." Other verses predict events to occur at and about this period. The punishment of the foes of Christ and His people is referred to. After this coming of the Lord, the establishment of His sway over the earth, and certain visitations of judgment on His enemies, verse 16th affirms: "And it shall come to pass that every one that is left of all the nations which came against Jerusalem, shall ever go up from year to year, to worship the King, the Lord of hosts, and to keep the feast of tabernacles." It is pretty plain that by "every one that is left of all the nations" is meant all who escape destruction, and are left living in the flesh; and if these persons go up from year to year to worship Christ, they will live years in mortality while Christ is King over all the earth. Verses 17th and 18th predict the withholding of rain, and visitation of the plague upon people who refuse to go to Jerusalem for religious purposes; and, as such threatenings are not applicable to the saints referred to in verse 5, who we know to be immortal, and have fulness of joy and pleasures for evermore, there must be another class of people referred to in this chapter, dwelling on the earth in the millennial age, who are mortal, who are liable to sin, and some of whom do sin, and are improper subjects for that city into which none can enter but those whose names are in the Lamb's Book of Life. These events are to occur when, verse 11, "Jerusalem shall be safely inhabited," and verse 20, "there shall be upon the bells of the horses, *Holiness unto the Lord,*" which, of course, will be after the times of Gentile rule are consummated, as until then Jerusalem is to be trodden under foot.

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2 Corinthians xii. 7.

In Dr Lightfoot's recent commentary on the Epistle to the Galatians he quotes a passage from Pauli's "Life of King Alfred," as illustrative of Paul's thorn in the flesh.

"It was in the midst of these rejoicings (on the occasion of his marriage) that Alfred was *suddenly attacked* by an illness, the sight of which struck dumb the loud joy of the guests, and for which neither they nor all the physicians of the day could account. . . . . Others thought it was the unexpected return of a painful malady to which he had been subject at an early age.

"We are informed what the malady really was in an account which is not quite clear. . . . . On passing from childhood to youth . . . . he begged for some protection against his passions—for some corporal

suffering which might arm him against temptation, so that his spirit might be enabled to raise him above the weakness of the flesh. On this, we are told, heaven sent him his illness, which Asser describes as a kind of eruption. For many years it caused him the most horrible torture, which was so intense that *he himself began to despair of his life.* One day . . . . the royal youth . . . . prostrated himself in silent devotion, and prayed to God for pity. The fear of being rendered by his bodily infirmities, or perhaps by leprosy *or blindness*, incapable of exercising the royal power, or *despicable in the sight of the world*, had long obtained possession of his soul, and induced him to *pray for his deliverance* from such a plague. Every other lighter trial he was willing to undergo, provided it only spared him for what he was accustomed to look on as his destined office. Not long after . . . . in consequence of his fervent prayers, we are informed, that all signs of his malady disappeared.

"And now, in the very moment that he had taken to himself a wife—in the very moment that the marriage-guests were drinking and carousing noisily in the festive halls, the evils against which (? warum) he had prayed overtook him. He was *suddenly seized with fear and trembling;* and to the very hour that Asser wrote, to a good old age, *he was never sure of not being attacked by it.* There were instants when this visitation seemed to *render him incapable of any exertion*, either intellectual or bodily; but the repose of a day, a night, or even an hour, would always raise his courage again. Under the weight of this bodily infirmity, which was probably of an epileptic nature, he learned, by the force of his unyielding will, to overcome the heaviest cares that ever weighed upon any ruler engaged in a contest with a most terrible foe, and under the weight of corporeal weakness and the cares of the outer world, to prosecute unceasingly his great purpose.

"In the mystery which hangs over the whole subject, in its physical symptoms, and in its influence on his own character and feelings, Alfred's malady is a most striking counterpart to the infirmity of St Paul; and the coincidence is the less open to suspicion, since neither Asser, who is the original authority for the fact, nor Pauli, whose account I have quoted, seems to have been struck by the parallel."

John viii. 6–8.

Dr Blomfield thinks that there was nothing very peculiar or symbolical in this act of our Lord's. He says—"Jesus thus intimated His desire to have nothing to do with the matter in question, employing, for this purpose, an action which was frequently resorted to by those who did not choose to answer an improper question, or be engaged in a business they disapproved of." So Ælian, V. H., xiv. 19, makes mention of a philosopher, who showed his disinclina-

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tion to answer a certain question proposed to him, by writing on the wall. And similar instances are adduced from the rabbinical writers.

A writer in the *Farmer's Magazine* for this month. (November 1866,) entitled "Textless Notes, by a Crotchety Farmer," says—"In the whole range of suggestive and most touching incidents recorded in the life of our Lord, there is none so suggestive, few so touching, as that which we find narrated of the woman taken in adultery. It seems to me, in thinking over this apparent indifference of our Saviour to what was going on around Him, that by it He meant to say—'True as this evil story, or story of evil may be, I will not listen to it. Come to me with tales of good, or stories of human woes or human wants, I will hear you out; but tale-bearing and slander I cannot away with.'" It is, indeed, very striking this determined indifference of our blessed Lord about the *hearing* of evil. And it conveys this lesson—not to be a *listener* to evil stories. I have often thought how rapidly evil-speaking would be checked—alike in its plainer and blunter utterances, as in the cowardly suggestions of its quieter insinuations—if the individual to whom they are being conveyed *refused to listen to them.* There must, in the very nature of things, be two parties to complete the record of evil-speaking—the narrator and the listener. Nothing, indeed, delights an evil scandalmonger so much as a good listener. In this case, is not the receiver as bad as the thief? If the congregation could not be got together, would the sermon be preached? Like actors, gossipers and busybodies have no notion of speaking to empty benches. Our Saviour's silent rebuke, all the more racy for the gentleness with which it was delivered, went home like a dagger to the hearts of all, and in the silence which for some time reigned, sober and seemlier thoughts, I hope, were at work for awhile. Whilst trying to *speak* no evil of any one, I would give equal importance to the duty of not *hearing* any. It does not follow, as some think it does, that because the evil which may be said of any one is *true*, that therefore it may be spoken about. He who knew all things, knew well enough that the story told of the poor trembling sinner brought before Him *was true;* but not the less decided was His determination not to hear it—anything but that. It would be well for us all, in this particular especially, to follow the example of Him whose every action was prompted by love to fallen men or degraded women. While remembering the way in which individual peace and family happiness are ruthlessly destroyed through *speaking* of evil, let us not forget how much its ills are intensified through *listening* to it. It is difficult to hear evil without being touched by it. "Evil *communications* corrupt good manners."

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On the Biblical Use of the word Son.

One of the distinguishing characteristics of the oriental diction, as exhibited in the original Scriptures, consists in the peculiar use made of certain terms of consanguinity; as *father*, *mother*, *son*, *daughter*, &c., to express adjectives or attributes; a trait which often adds beauty, and sometimes elegance, to the sacred volume.

This peculiarity will be best understood by taking one of these terms, as for instance the word *son*, and following it out in all its ramifications. The various meanings, then, of the Hebrew word בֵּן (*ben*) a son, and the Greek word *υἱός*, *a son*, the former in the Old Testament, and the latter in the New Testament, are as follows:—

1. *A son*, *i.e.* an immediate male offspring of human parents. Gen. ix. 19. *The three sons of Noah.* Matt. x. 37. *He that loveth son or daughter more than me.* Mat. xvii. 25, 26. *The sons of the kings of the earth.* This is the primary meaning from which all the others are evidently derived.

2. *A child*, *i.e.* an immediate offspring of human parents, without respect to sex. Gen. xxxi. 17. *And Jacob rose up, and set his sons*, *i.e.* children, *and his wives upon camels.* Gen. xxxi. 43. *Unto their sons*, *i.e.* children, *which they have borne.* Gen. iii. 16. *In sorrow thou shalt bring forth sons*, *i.e.* children. Gen. xxi. 7. *That Sarah should have nursed sons*, *i.e.* children. Gen. xxx. 1. *Give to me sons*, *i.e.* children. Deut. iv. 9. *But teach them thy sons*, *i.e.* children. Add Gen. xxxii. 11.

This usage is confined to the plural number. It is not, properly speaking, a distinct meaning from the primary one given above. It does not denote *daughters* simply, but is used in certain cases, for the sake of conciseness, in a generic sense to include sons and daughters, much in the same way that the term *man*, or the masculine pronoun *he* is employed in English, when the writer has reference to any one whether male or female. The more full and accurate expression is *sons and daughters*, as is found Gen. v. 4, ff., xi. 11, ff.

In two passages there is a vestige of this usage in the singular number. Jer. xx. 15, and Rev. xii. 5. *A male son*, *i.e.* a male child.

In these cases our translators have generally used the term *child*, and they would have been more consistent if they had done so throughout; as this usage does not conform to strict English idiom.

In some cases nearly pleonastic or redundant. Joel iii. 6. *The sons of the Grecians*, for *the Grecians.* Amos ix. 7. *Sons of Ethiopians*, for *Ethiopians.* Ps. lxxii. 4. *The sons of the needy*, for *the needy.* The phrase everywhere implies that the sons are in the same condition with the parents.

3. *A descendant*, *i.e.* a mediate male offspring of human parents; (1.) *A grandson.* Gen. xxix. 5. *Laban the son*, *i.e.* grandson, *of Nahor*, (comp. Gen. xxiv. 24, 29.) Ezra v. i. Zechariah *the son*, *i.e.* grandson, *of Iddo*, (comp. Zech. i. 1.) 2 Sam. xix. 24. *Mephi-*

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bosheth the son, *i.e.* grandson, *of Saul*, (comp. 2 Sam. ix. 6.) (2.) *A great grandson.* Josh. vii. 24. *Achan the son*, *i.e.* great grandson, *of Zerah*, (comp. Josh. vii. 1.) (3.) *A more remote descendant.* Isa. xix. 11. *A son*, *i.e.* descendant, *of ancient kings.* Matt. i. 20. *Joseph, thou son*, *i.e.* descendant, *of David.*

In the plural it is often generic, including male and female descendants, (comp. signif. No. 2.) Josh. xx. 2. *The sons*, *i.e.* descendants, *of Israel.* Add Matt. xxvii. 9.

This usage differs from the first or primary, in making the relation *mediate* instead of *immediate.* In the singular our translators have correctly retained the word *son*, and in the plural employed the more generic term, *children.*

4. *A youth, a young man.* Cant. ii. 3. *As the apple-tree among the trees of the wood, so is my beloved among the sons*, *i.e.* young men. Prov. vii. 7. *I discerned among the sons, i.e.* young men.

This meaning arises from generalising the relations expressed by the word *son*, to the whole community, or rather by losing sight of the relation to specific parents altogether, and retaining simply the idea of youth. This usage is not familiar to our language, and ought to be rejected. Our translators have been inconsistent in their renderings, as will be seen by comparing the passages given above.

5. *A son*, in the metaphorical sense, *i.e.* quasi son, one who resembles a son in any respect. As the ideas involved in or arising from the relation of son are quite various, so the metaphorical uses of the term are very numerous. Hence,

(1.) *A servant*, *subject*, *vassal*, *i.e.* one that owes obedience like a son. 2 Kings xvi. 7. *So Ahaz sent messengers to Tiglath-pileser, king of Assyria, saying, I am thy servant and thy son*, *i.e.* subject, *come up and save me.*

(2.) *A foster-son*, *i.e.* one nourished like a son. Exod. ii. 10. *And he became her son*, *i.e.* foster-son. Acts vii. 21. *She nourished him for her own son*, *i.e.* foster-son. Heb. xi. 24. *Moses refused to be called the son*, *i.e.* the foster-son, *of Pharaoh's daughter.*

(3.) *A pupil*, *disciple*, *i.e.* one instructed like a son. 1 Kings xx. 35. *The sons*, *i.e.* disciples, *of the prophets.* Matt. xii. 27. *By whom do your sons*, *i.e.* disciples, *cast them out?* So in Persian, *sons of the magi*, for *disciples of the magi.*

Also one admonished like a son. Prov. i. 8. *My son, hear the instruction of thy father.* Josh. vii. 19. *My son, give glory to the Lord.*

(4.) One like to another in moral character. Luke xix. 9. *He is a son of Abraham*, *i.e.* one like to Abraham in moral character. Matt. xiii. 38. *The sons of the wicked one*, *i.e.* those who resemble the wicked one.

These metaphorical uses are all founded on resemblance, which is the foundation of the metaphor.

(5.) When followed by a noun denoting place, *a native*, *inhabitant*, *i.e.* one born, (comp. signif. No. 1,) or *brought up*, (comp. signif. No. 4,) in any place. Ps. cxlix. 2. *The sons*, *i.e.* inhabitants, *of Zion.*

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Ezek. xxiii. 15. *The sons of Babylon*, *i.e.* Babylonians. Job i. 3. *Sons of the east*, *i.e.* Arabians. Ezra ii. 1. *Sons of the province*, *i.e.* inhabitants of the province.

The place here, by a common figure, is said to do whatever is done in it, *i.e.* to produce and bring up inhabitants. So, *soboles Romae*, for *Romans*.

(6.) When followed by a noun denoting time, *one born* at such time, (comp. No. 1,) or *nourished* during such period, (comp. No. 4.) Gen. xxxvii. 3. *A son of old age*, *i.e.* one born to his father when old. Ps. cxxvii. 4. *Sons of youth*, *i.e.* those born to their fathers when young. Gen. v. 32. *A son of* 500 *years*, *i.e.* one who has lived 500 years.

The time here, by a common figure, is represented as doing what is done in it, *i.e.* to have and bring up children.

(7.) When followed by a noun denoting an attribute or state. (1.) *One formed or trained up* in that attribute or state. 1 Sam. xiv. 52. *A son of strength*, *i.e.* a valiant man. 1 Sam. xxv. 17. *A son of wickedness*, *i.e.* a wicked man. Prov. xxxi. 5. *Son of affliction*, *i.e.* the afflicted. Eph. ii. 2. *The children of disobedience*, *i.e.* persons trained up to disobedience, or the disobedient. (2.) *One subjected* to such attribute or state. Zech. iv. 14. *These are the two sons of oil* or *anointing*, *i.e.* the servants of anointing, or the two anointed ones. 2 Kings xiv. 14. *Sons*, *i.e.* servants, *of suretyship*, scil. hostages. So, *a son of death*, *i.e.* one delivered over, as it were, to death. 1 Sam. xx. 31; 2 Sam. xii. 5; Ps. lxxix. 11, cii. 20. *A son of beating*, *i.e.* one delivered over to be beaten. Deut. xxv. 2. *A son of hell*, *i.e.* one consigned over to hell. Matt. xxiii. 15. *A son of perdition*, *i.e.* one consigned over to perdition. John xvii. 12; 2 Thess. ii. 3.

The attribute or condition is here personified and represented as being at the head of a family.

(8.) Applied to beasts or birds, in several senses; (1.) an immediate male offspring. Matt. xxi. 5. *A colt, the son*, *i.e.* foal, *of an ass.* Add Zech. ix. 9; Ps. cxiv. 4, cxlvii. 9; Lev. xii. 6. (2.) metaph. comp. signif. No. 5, (4.) Job v. 7. *Yet man is born unto trouble as the sons of lightning fly upward*, *i.e.* as the rivals of the lightning fly upward, scil. the birds. (3.) Followed by a noun denoting place, comp. signif. No. 5. Deut. xxxii. 14. *Rams, sons of Bashan*, *i.e.* the breed of Bashan. (4.) Followed by a noun denoting time, comp. signif. No. 6. Exod. xii. 5. *A lamb, the son of a year*, *i.e.* a year old. (5.) Followed by a noun denoting quality. Job xli. 34. *Sons of pride*, *i.e.* rapacious beasts.

(9.) Applied to inanimate substances. Isa. v. 1. *My beloved hath a vineyard on a hill a son of fatness*, *i.e.* on a hill a servant of fatness, or on a fruitful hill, comp. signif. No. 5, (1.) Job xli. 28. *The son of the bow*, *i.e.* what issues from the bow, *cannot make him flee*, comp. signif. No. 1. Isa. xxi. 10. *Son of my threshing-floor*, *i.e.* produce of my threshing-floor, scil. grain. Lam. iii. 13. *The sons of his quiver*, *i.e.* his arrows. Jonah iv. 10. *Which sprung up the son of a*

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night, *and perished the son of a night. i.e.* which sprung up in a night and perished in a night, (comp. signif. No. 7,) scil. the palma christi. Isa. xiv. 12. *Son of the dawn, i.e.* the morning star, comp. signif. No. 1.

In this examination the terms *Son of God* and *Son of man* have been omitted, as leading to investigations too extensive for our present object.

Isaiah xxvi. 19.

"*For thy dew is as the dew of herbs.*" The whole passage is a remarkable one: "Thy dead shall live; the mouldering bodies shall arise; awake and sing, ye dwellers in the dust, *for thy dew is the dew of herbs*, and the earth shall bring forth her dead." For the departure here from the common translation, see Rosenmüller and Gesenius, though the latter would preserve the apparent suffix in the word *nebhelathi*, and render it, as in our English version, *my* dead body, taken collectively, *cadavera mea*, that is, *cadavera populi mei*, the dead bodies of my people.

The idea of a resurrection here is so plain that the veriest rationalists, or professors of "the higher criticism," are compelled to admit it, though, as usual, they would give the credit of it to any other ancient people rather than to the Jews: *ex Zoroastrica theologia Judaeos adservisse.*

But it is with the words placed in italics that we would here principally concern ourselves. The dew was regarded as the germinating prolific power in nature. Hence it is used as the symbol of revivification in this remarkable prediction of a resurrection time. The Jewish doctors have made much of this, and, as usual, greatly enlarged upon it. It is, say they, the dew by which the Holy One will revive the dead, even as the ordinary evening dews revive the withered herb. Not content with it as a striking figure, they go on to treat it as a reality in nature as connected with the human physiology, and describe the process by which this great dew of the latter, or the resurrection day, will be produced.

Whether as derived from these Rabbinical notions, or as coming naturally to them out of the language of Isaiah, this idea of the resurrection dew, or rain, became early a favourite one in the old Syriac churches. We find it frequently in their earliest hymns and liturgies: "Sprinkle upon them (the dead) thy dew of mercy, and revive them again from the fissures of Sheol." It occurs in that oldest form of prayer for the dead, which is a commemoration, or a commendation of hope, rather than that unscriptural, purgatorial idea into which it became afterwards perverted. They regarded the resurrection of the pious as something to be continually prayed for by the Church, notwithstanding it is so expressly promised and predicted in Scripture.

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The word which we have rendered fissures (chink or cavity) came from the Hebrew expression, the chambers of Sheol, or the "sides of the pit." It was a part of the sad ancient imagery of the state of souls in Hades, as derived from sepulchral practices and ideas. It had some countenance in that word *rephaim*, rendered *the dead* in the passage from Isaiah, and which, although denoting a state of continuous being, means the *weak*, the *weary*, the *deceased.* Even if the soul was not there, there was still a personality of the body. In these chambers of Hades they were supposed to lie at rest, and even in blessedness, but waiting until the final deliverence of both soul and body at the resurrection, when this dew of the Divine mercy should bring life from death, and immortality from that which was sown in corruption.

The Mohammedan doctors, whether deriving it from the Jews, or, as they affirm, from the traditions of their prophet, carry this idea of the resurrection dew still farther. Thus one says: "God will send down the waters from the heavens, and the dead shall germinate even as the plants." And again, concerning God the prophet said that He would command the clouds that they rain forty days, until the waters stand above them the height of twelve cubits; then by this command will the dead bodies grow again as the plants grow from the earth. See Pococke, "Porta Mosis, Annotationes," page 256. In all this there was the idea of some physical process, or development, connected with the resurrection, or some vivifying power provided for the machinery of nature, though the great control of it was with God.

There is another curious notion entertained by the Jewish and Mohammedan doctors, which, however fanciful the mode of representation, contains the germ of a most important theological idea. It presents, in fact, a thought which we cannot well separate from a consistent view of the doctrine of the resurrection, unless we would make it the raising entire of the identical mass, that is, of every particle of the old body, just as it was laid in the grave, or the making of an entire new body, which could be, in no sense, a resurrection of the old.

They speculate on the question, whether any part of the body, and, if so, what part remains incorruptible, as the seed or basis of the new structure. Some of the Jewish Rabbins tell us that this is a certain bone which they call *luz*, or almond, on account of its supposed shape. They differ in respect to its location. One of them says, "It is a bone in a man's skull, near the place of the spinal marrow, which during no period of time is corrupted or destroyed." And to this they think there is a reference in this passage, when it speaks of the dew that is to revive the dead. The *luz*, or bone, is the seed planted which the dew is to vivify. The Mohammedan doctors teach the same thing, but they locate the bone in another part of the body. "On this," says one, quoted by Pococke, "the creature will ride (be supported or raised up) in the day of the resurrection." "This bone," says the same Jewish writer in another place, "was the first thing created in the human frame, and it is that which shall remain in order that the new body may be built upon it."

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The revivification of this they connect with the rain aforesaid, which is one of the three things lying most peculiarly within the knowledge and power of God. Thus Mohammed himself says in the Koran xxx. 34, "Lo, with God is the knowledge of the (resurrection) hour, and and how he will send down the rain, and how life grows in the womb." It is the extraordinary resurrection rain here reckoned among the great secrets that are in Allah's special keeping. So in Ecclesiastes xi. 5, there is a similar reference of the third great mystery (that is, of the life origin) to the peculiar knowledge of God.

This mystery of each successive individual life, as well as that of the first creation, is Mohammed's favourite answer to those who interpose objections to the doctrine of the resurrection. As in the Koran xxxvi. 78, 79, "One says, who shall make to live again the bone when it is reduced to dust? Say unto him, He shall make it live who made it grow at the first." So the Rabbins say, "There are three keys which God ever retains in his own hands, never delivering them to any legate; they are the keys of life, of the resurrection rain, and of the time of the resurrection of the dead," (Porta Mosis, page 256.)

The Hebrew uses the word *etzem*, (bone,) for *substance*, identity, ipscity, of which there are a number of examples, even in the old Scriptures, (see Exod. xxiv. 10; Job xxi. 28.) This usage was doubtless the ground of the Rabbinical notion; and it is not altogether nonsense, however science may smile at it. Strange as the representation may seem, there is in it nevertheless the ground of a most important idea. A true or a false philosophy may interpose objections to the raising of the same numerical body, (that is, the same identical mass, quantity as well as quality considered, that is laid in the grave,) still, if such a doctrine is expressly taught in the Scriptures, the only answer is the one Mohammed so often gives, that the same power which originally brought the body out of non-existence, or, at least, out of material formlessness, can preserve it for resurrection. Science may wonder; she may say she knows nothing like it; but she might equally say, and would say, if she were as modest as she ought to be, that she knows nothing against it, or that would warrant a denial of its possibility, even as brought about by natural laws that God may have provided for that purpose in the secret machinery of the kosmos. Nature may have thousands of hidden wheels drawing nearer and nearer to hidden springs, but which inductive science can never know till the clock strikes and reveals their presence.

This might be said, even if the Scripture should be unmistakably interpreted as teaching such quantitative or numerical identity. What does any science know about it? Some have made the same denial in respect to creation. Modern science, says a writer in the *Westminster Review*, has made it impossible for us to believe in any special creative acts? But what does he know about it? we say again. There comes to mind the ancient challenge in the close of the Book of Job: "Where wast thou when I laid the foundations of the earth?" According to the reviewer's dictum, he himself must be an uncreated

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personality. There was no time when he was not—not his human body merely, but he, the very *ipse* who puts forth this bold *ipse dixit.*

But instead of teaching such quantitative, or mere mass, sameness, the intimations of the Bible are, in fact, the other way. It more than hints to us that the identity is of some other kind than this—in other words, an identity of continuous corporeal being, or of something that constitutes the corporeal organisation, rather than its mere mass at death, or at any previous time—something which is continually renewing such mass, even in the present state, and which is not lost with the dissolution of that which it organised and held together, as a true corporeal, in distinction from a spiritual, power. Paul's comparison of the seed and the grain (1 Cor. xv. 37) is enough to set our thoughts upon that track, however difficult it may be to follow it out. This comparison has no point, unless there is something in the old body (something corporeal we mean) that forms the link of connexion with the new. There is something in the old organisation that passes through without break, or any proceeding *per saltum*, into the body that is to be, even as there was no break or discontinuance between the old seed, with its seminal power (the outward seed itself being the seed-vessel) and the new grain. It may be long inactive, like the silent life hidden for three thousand years in the grain of wheat found in the Egyptian mummy; but it will come forth at last, and then it will be proved that there was being, (corporeal being,) identity, persistence, existence, something *in re*—all the way through. Whatever we may call it, there is something in the old which, without break, passes into the new. This is the essential faith, to be maintained whatever else may be given up.

It cannot be interpreted of a mere spiritual being on the one hand, or of a body created *de novo* on the other. Such a new body, as Whately seems to think of, whether of entirely different continuity of organisation, or with an absolute break of not-being between it and the old, would not answer the words of Scripture: "For this corruptible (to phtharton tonto) must put on incorruption, and this mortal (to thnéton tonto) must put on immortality," or, as the pure old English would express it, this dying thing must put on undyingness. And so it was intimated in some of the old funeral liturgies, when, at the reciting of these words, they smote upon their breasts. The corruptible, the mortal is to be made incorruptible, immortal—not cast away, and something put in its place, not "unclothed, but clothed upon." So that "when this corruptible shall have put on incorruptibility, and this mortal shall have put on immortality," then shall come to pass the saying that is written, "Death is swallowed up in victory;"

Ubi Mors est tua plaga?
Ubi Hades, tristis Hades,
Tua nunc victoria?

It may not be the same worn *mass* of flesh and blood in all quantative identity as wasted by the ills of life, and the ravages of the conquering disease; yet still there will be something in the new that was in the

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old—something that has passed through all changes—something corporeal we mean. It is not another building, but a building upon. It is not a new immortal made *in place* of the old mortal, but the old mortal itself made, in some way *athanaton*, immortal, incorruptible, yet in a true and incontrovertible sense *the same body* that was once mortal and corruptible. Such is the *identity*, and with some such view must we be content, however hard it may be for us to understand the fact, or to give a clear explanation of its philosophy.—*American.*

Reviews.

Antitypical Parallels; or, the Kingdom of Israel and of Heaven, &c. By GERSHOM. London: Partridge. 1866.

OUTWARDLY this is an uncommonly handsome volume, well-printed and well-illustrated with maps and diagrams. It is written also in an excellent spirit, reverential toward the revelation of God, and fragrant throughout with the name of Jesus and His everlasting gospel.

It brings out many interesting views of Scripture, and exhibits Israel's history in striking aspects, drawing from it much profitable truth.

Yet it greatly needs compression; and might easily have been made to occupy very much less space. The excision of superfluous words, and also of repetitions, would make it a more readable volume. There are some sentences so circuitous that we have some difficulty in catching their precise meaning.

The author is one of those who deny to Old Testament saints the rank and privileges of New Testament ones; and who hold that "the Church" is a "new thing" to which no Old Testament saint could belong. This doctrine of Plymouthism is a very evil one, without any foundation in the Word of God. It magnifies the Church certainly, making her the depository of the Holy Spirit, and the centre of illumination and glory. It is re-exhibition from an opposite quarter of the doctrine propounded by Edward Irving; and it is just, in a more evangelical form, the Popish dogma of the Church Catholic. For it is remarkable that Popery never recognises Old Testament believers as saints; she has never canonised one of them; she never speaks of St Isaiah, or St Jeremiah, or St Daniel; her saints begin with St Matthew. We protest against this evil tenet of Popery, Irvingism, and Plymouthism, with all energy, as dreading the perilous poison that lurks within it.

We dissent from many of the author's views, and we think some of

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his expressions unguarded, (though we are persuaded no departure from the faith was meant;) as, for instance, when (Pref., p. v.) he speaks of "the incarnation of *Godhead.*" It was not the *Godhead* that took flesh; but the Second Person of the Godhead; it was *the Word* who was made flesh.

Two or three times the author lays great stress on its being said that Israel was baptized *unto* Moses, while all are baptized *into* Christ. Now it is only in our translation that there is any difference; had the author examined the Greek he would have found that the preposition is the same in both passages.

From many of the author's prophetical interpretations we dissent; not least from those relating to the order of coming events. We feel it very desirable to walk on sure ground; and while accepting gladly every doctrine that can be *proved* from Scripture, we put away from us conjectures, speculations, imaginations—everything *unproved*—even though we may not be able to bring actual *disproof* against it. One of the perils of the Church in all ages has been the fondness for, or at least facility in, the acceptance of *unproved* teachings.

The Close of Twenty-eight Years of Association with J. N. D.: and of Fellowship and Ministry amongst those who adopt his Doctrines concerning the sufferings of Christ. By W. H. D. London: Houlston and Wright. 1866.

The Plymouthists or Darbyites are rapidly consummating their Socinianism, as we years ago predicted. In some respects they are now more Socinian than Socinus, more thoroughly unsound on the atonement of the Cross than Channing or Martineau. Some have joined the Irvingite body. Extremes meet. Socialism and despotism are not far asunder. Irvingism and Plymouthism have their affinities. They still believe in the Godhead of Christ; but they utterly dishonour His work for sinners. We commend to our readers' attention the singular and striking pamphlet above-named. Its statements are so astounding as to be almost incredible. We give its closing paragraphs:—

"Since the foregoing pages were in the press, my attention has been arrested by the paper of a very well-known writer in 'The Present Testimony' for August 1866, which, from its evident purport, demands from me some brief remarks. I do not know that my feelings ever received so severe a shock by reading any writings on Christianity, whether by friend or foe, as they have done by the perusal of the paper on Psalm xxii. in the publication alluded to. It is a laboured attempt to reproduce some of the most obnoxious features of Mr D.'s 'third class' of the sufferings of Christ, and conducted in such a way as to outrage every instance of the use made of 'the cross' by the inspired writers in the New Testament.

"I purposely avoid going again into any general reasonings upon the doctrine in question, and confine myself merely to a notice of the unscripturalness of the statements about 'the cross' which are presented by this writer in

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the article before me. For this purpose I give the following extract:—'There was too, to him, in addition to the pain of the death, the legal curse appended, by God's righteous judgment as King of Israel, to the form of the death; as it is written, "Cursed is every one that hangeth upon a tree." But this curse of the law was not the same thing as the wrath, when He cried out, "My God, my God, why hast thou forsaken me?" The thieves bore it as He did; that thief, too, who went with Him to Paradise the same day, and who could go there to be with his Lord, because He, the Prince of Life, had borne the wrath due to sin in His own body on the tree. But the cross had been endured by many an unrepentant rebel against man and God; and the cross in itself would not take away sin. Yea more, while the time in which He endured the cross was the period in part of which the wrath came on Him, (when He endured the wrath of God's judgment against sin,) He only of the three that were crucified together, could or did bear the wrath; and the agony of that wrath, if His alone of the three then and there crucified, was distinct from, though present to Him at the same time as the agonies, (infinitely lesser,) of the cross of wood!'

"In the first place, what is here advanced about 'the legal curse,' and 'the curse of the law,' is in direct, and apparently in studied, opposition to the apostle's doctrine on the point in Gal. iii. 7–14, which I give *in extenso;* only premising that the apostle's subject is 'justification by faith,' and his use of 'the curse of the law,' is alone in reference to this. 'Know ye therefore, that they which are of faith, the same are the children of Abraham. So then they which be of faith are blessed with faithful Abraham. For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth upon a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.' So far is the apostle from making the distinction between 'the curse of the law,' and 'the wrath,' (which this writer says are not the same thing,) that he traces everything up to Christ's bearing the curse, and does not so much as mention the wrath which is insisted upon as being distinct from it. He says redemption to the Jew from the curse of the law was by Christ having been 'made a curse for us;' and that it was thus, and thus only, that the blessing of Abraham came also on the Gentiles; and that thus they have the promise of the Spirit. Is it possible that there could be more opposite teaching on this fundamental truth than that which is presented in this writer's remarks, and the words of the apostle?

"In his description of the ineffable condescension and humiliation of our Lord, the apostle says, 'He humbled himself, and became obedient unto death, even the death of the cross,' (Phil. ii. 8.) He can go no further. Nor does he anywhere else. Nor do any other of the writers in the New Testament. The Apostle Peter says, 'Who His own self bare our sins in His own body on the tree,' (1 Peter ii. 24.) As he had said in the Acts to the Jews, 'The God of our fathers raised up Jesus, whom ye slew and hanged on a tree,' (Acts v. 30.) And also again to Cornelius, 'Whom they slew and hanged on a tree: Him God raised up the third day,' (Acts x. 39.) So in the celebrated text of the Apostle Paul, 'God forbid that I should glory, save in the cross of our Lord Jesus Christ.' Nor was it in consequence of its dissection and mutilation, but the contrary, that he adds, 'By whom the world is crucified unto me, and I unto the world,' (Gal. vi. 14.) So in Ephesians, 'That He might reconcile both unto God in one body by the cross,' (Eph. ii. 16.) So in Colossians, 'Having made peace through the blood of His cross,' (Col. i. 20.) So again in ii. 14: 'Blotting out the handwriting of ordinances that

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was against us, which was contrary to us, nailing it to His cross.' So also in Hebrews: 'Who . . . . endured the cross, despising the shame, and is set down at the right hand of the throne of God,' (Heb. xii. 2.) The agony of the cross and its shame are all that are before the apostle's mind. Is the cross ever spoken of in doctrinal teaching apart from the Divine Person who hung upon it? or is it ever in any way separated into distinct parts in the writings of the apostles? These never speak slightingly of the cross for the sake of bringing in something else connected with it, and which is not itself. I do not say that the culminating sorrow of our Lord's sufferings on the cross, presented in the mysterious cry, 'My God, my God, why hast thou forsaken me?' may not, by a process of human reasoning, be separated from the cross, and be mentally viewed apart from it; but I do say that the writers who were inspired of God to present this divine mystery to our adoring faith, do never so separate it, or so present it. So that, according to this writer, it is impossible that any soul should have 'settled peace in the presence of God' through apostolic teaching concerning the cross; for it is certain that they never once mention what he says is essential to it. These are his words: 'There is one part of what passed on Calvary most important of all . . . . and a part without a distinct knowledge of which no conscience can have calm and quiet and settled peace in the presence of God.' But this is a part which, beyond the record of Christ's solemn cry, is never mentioned in the Gospels; and is not so much as hinted at, apart from the cross, in the subsequent writings of the Epistles. Moreover, the enduring of God's wrath for sin is never said of Christ in the New Testament, though His 'being made a curse for us' is. And what is still further of immense moment is, that redemption, whether to Jew or Gentile, is declared to be by His bearing the 'curse of the law' which this writer speaks so slightingly of, and says, 'is not the same thing as the wrath, when He cried out, My God, my God, why hast thou forsaken me?' But this sorrow of the Redeemer's soul, unutterable and unfathomable as it was, has no consequences attached to it in Scripture apart from the cross. And still further, it should be remembered that the expressions 'God's wrath' and 'the wrath of God's judgment against sin,' are nowhere found in the Psalm itself. What our Lord endured there is left in mysterious awe upon our spirits to contemplate—alike defying man's interpretations, and setting at an infinite distance the verbosity of his expressions; while it teaches us to listen to the cry—addressed to Him who alone could estimate its depth—'My God, my God, why hast thou forsaken me?'

"But so intent is this writer on pressing this mere figment of his mind, that in three distinct instances he falsifies Scripture for the sake of introducing it. At p. 164, he says, 'He bore the wrath due to my sins in His own body on the tree; when He cried,' &c. And again, at p. 167, 'The Prince of Life has borne the wrath due to sin in His own body on the tree.' But Scripture says, 'He bare our sins in His own body on the tree.' And again, at p. 170, 'Until the soul can say "He who knew no sin was made sin for me, and forsaken for my sins' sake, that I might be made the righteousness of God in Him," &c.' But Scripture says, 'He hath made Him to be sin for us who knew no sin; that we might be made the righteousness of God in Him.' This is falsifying Scripture that an opportunity may be given for mutilating the cross of Christ. But let none of us forget that solemn warning of Scripture:—'Every word of God is pure. . . . . Add thou not unto His words lest he reprove thee, and thou be found a liar.'

"Very shame forbids my commenting on such expressions as these:—'The thieves bore it [the curse] as He did;' 'The cross had been endured by many an unrepentant rebel against man and God;' 'The cross in itself would not take away sin;' and many others of a like kind, and that when the Lord Jesus himself is in the scene! I say that 'shame forbids' my commenting on these expressions—which are not those of rude ignorance, but of an accredited teacher—and I hang down my head in utter 'confusion of face.' So far as the tendency of this teaching is to do anything but disgust the mind that

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meets it, it is to 'make the cross of Christ of none effect.' There may be confusion in the writer's mind—I daresay there is—but concerning the whole purpose of what he has written there can be no mistake. What he has written may be piety, or learning, or mysticism, or confusion; it is not Scripture, nor what Scripture teaches."

Grief upon Grief: A Dialogue. By P. F. H. London: Houlston and Wright. 1866.

This is another statement of the proceedings and doctrines of the Plymouthists. The daring Socinianism (or something worse) now promulgated by the leaders, is alarming the Christian men among them, and this pamphlet is one of the fruits of this alarm. It is in the form of a dialogue, of which we give the commencing pages:—

"*Meisner.*—Fritz, I hear a report that the ties which have so long bound you to others in worship and service, have been weakening for some time, and are now broken. Is this true?

"*Fritz.*—It is quite true, though you must not confound things at the very outset of your inquiries. Whatever may have enfeebled these ties, is quite distinct from that which has now broken them. In sadness indeed, and with the oppressive conviction that my great theory of subjection to the Holy Spirit, as dwelling in the Church on earth, was practically abandoned, I yet should have gone on in my grief, had it not been that very false and injurious doctrines, as I think them to be, were taught and generally received as truth—and not as truth only, but as truth specially disclosed to them, and alike deep and wonderful. Nor is this all. So like are they to Mr N.'s doctrines, that even had they not been as bad in themselves as I judge them to be, I should be quite unable to maintain the place of what is called testimony against Mr N., while connected with those who hold what I think to be as bad.

"*Meisner.*—But your association with others was not merely for a testimony against Mr N.?

"*Fritz.*—Certainly not for that merely; but all ecclesiastical union—*i.e.*, union in worship and service, was maintained on the understanding that while all other Christians might be admitted, any one, however remotely connected with him, or even indifferent to the danger of his doctrines, must be excluded as defiling.

"*Meisner.*—And you did not think this to be right, and act as others did?

"*Fritz.*—I do not admit the thought of defiling, but I do entirely that where there is false doctrine, or complicity with it, strong ground of censure should be maintained, even to separation if necessary; and it is just because I so think, that I now dare not remain in alliance with those who I believe teach doctrines which are quite as bad.

"*Meisner.*—Tell me then what these doctrines are which so offend you?

"*Fritz.*—There are three to which I give the first place, and which are more than enough (if there were no others) to awaken grief and distress in the hearts of all Christians, and to justify—even to force me to the step I have taken.

"*First:*—That after Gethsemane *and before the cross*, our Lord was smitten by Jehovah as the shepherd of Israel, (Zec. xiii. 7.) That He had been lifted up by Jehovah to be Messiah, but that then, as 'identified' (see Ps. lxix. in 'Present Testimony') with the remnant of Israel, (as Messiah,) He

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was cast down, and cut off by the same divine hand, while meeting His indignation and wrath. That this wrath, which is called governmental, and which met Him then, went with Him to the cross, and there smote Him again, while it coalesced with a deeper wrath, though of the same character, &c., &c.

"*Meisner.*—But it did so, of course, as seeing Him in the place of a substitute for that nation as well as for others, and so was a part of His atoning sufferings.

"*Fritz.*—Though I should have thought it quite wrong to have said, as many do, that the sufferings of our Lord were at any time expiatory—save on the cross—yet, had it been said, that the smiting and casting down of which I speak, had been atoning, I should have been silent; but the whole force and point of this new teaching is—that these sufferings of our Lord belonged to a special or third class, which *entirely excluded atonement*—so that there being a third class, and peculiar as such, at all, *mainly depends on the exclusion of their atoning character.* Were they in any sense atoning, they would so far fall into the class which is not new, and which all believers have always owned.

"The *Second* deplorable error, as a necessary consequence of the first, is—That the throne of God, *i.e.*, God acting in government or judicially, is made unrighteous—so that 'the righteous God who loveth righteousness,' and to whom unjust balances are an abomination, is made to express indignation and wrath to one who was guiltless, and to cast down the throne and person of Messiah, and to cut off the one who was entitled to every throne and to all honour.

"*Meisner.*—But of course as an atoning victim, and then it becomes righteous.

"*Fritz.*—No, *not atoningly*, or as a sin-bearer, but as suffering what was due to guilty Israel, as part of it; and in this way rendering Him unfit to be an atonement for that nation, or for any one else, by placing Him *with* others, under divine inflictions and penalties, and so confounding all right and wrong by a governmental act.

"And *Thirdly*:—Giving our Lord the exercises of soul of the converted, or half-converted remnant of Israel—exercises which none but a sinner could have, though in some sort converted—making Him 'enter into,' or 'pass through' those painful and penitential exercises arising from a personal sense (on their part) of sin and wrong; and, further, giving Him to 'enter into' and share the sinful experiences of unbelief and distrust of God's mercy—*i.e.*, to feel what they felt as penitent and only half-trusting sinners.

"*Meisner.*—Enough. If you can prove that this is taught, you have reason enough for what you do. Tell me where?

"*Fritz.*—The passages I quote to you are from the 'Synopsis,' and a pamphlet on the 'Sufferings of Christ,' and 'The Present Testimony,'—and from these but in part—though enough I should think to alarm and convince you."

Cassels' Illustrated Book of Sacred Poems. London: Cassels & Co.

We merely notice this serial to express our deep regret that such an out and out *High Church* volume should issue from the firm that gave us Bunyan's "Pilgrim's Progress," and Foxe's "Martyrs." Ritualism is flourishing!

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Extreme Ritualism: its Principles, Causes, and Results. By C. COWAN, M.D. Reading: T. Barcham. 1866.

A vigorous pamphlet, giving no uncertain sound, as the following extracts will show:—

"Glance for a moment at our modern church architecture. Is it not Babylonian in type, mediæval in imitation?

"What is the meaning of our elaborated chancels, with their elevated altars, super-altars, rood screens, credence tables, and piscinæ? If simply ornamental, they are unmeaning; if otherwise, they are constructed upon the idea of priesthood, and a material sacrifice!

"The late Cardinal Wiseman justly taunted us with not being able to use many of our churches as they were intended. A taunt, we fear, less and less applicable from day to day; so swiftly are we receding from Protestant principles and practice.

"Chancels, as temptations to abuse, may be regarded as misfortunes handed down to us from mediæval times. The early Christians repudiated the temple model, and selected the Roman basilica or simple hall, or public room type, with a low and railed platform at one end.

"Up to the ninth century every old church was constructed with a simple platform, to give raised seats to the presiding elder, or bishop, and his associates; *the Lord's table standing in the midst of the people.*

"When transubstantiation became the doctrine of Rome, it required the arrangement of the ancient temple; that is to say, a veiled or screened place, into which priests only were admitted.

"Churches were altered, or made in conformity with the new doctrine; and thus the primitive model was changed to the mediæval one.

"Chancels were, therefore, *small temples added to the ancient churches after the eleventh century,* with a screen and rood over,—the altar at the east end, with a credence table at its side. *A place, in short, designed by priests for sacerdotal ceremonies and a material sacrifice.*

"Chancels were gradually lengthened from the eleventh to the fourteenth centuries, and screens to imitate the temple veil were set up.

"No such arrangements or detail existed in any church erected before the ninth century favourable to the peculiar doctrines of the Church of Rome; and, if found, they are additions of a later date.

"The same remark applies to chapels for the worship of saints.

"Examine many of our modern churches, here or elsewhere, and let the reader judge of the tendency and direction of Anglican ritual and Tractarian teaching.

"In modern *Hymnody,* both as to much of the music and the words, the same Romeward tone of thought and feeling is strikingly displayed. The warm gush of Reformation life is chilled down by the metrical mechanism of a scientific but heartless harmony; while the false religiousness of a corrupted age is craftily mingled with the purer, loftier breathings of evangelical devotion.

"*Choral services* are now greatly in fashion, and rapidly multiplying.

"In the worship of the early Christians, congregational singing entered largely. As time advanced, and evangelical religion declined, church music began to assume, more and more, the character of a science, and singers, or choristers, were educated to perform that part of divine worship in a more artistic manner.

"Gregory the Great is distinguished for the pains which he took to render

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church music more imposing; but when he sent his chant into Britain, its reception was, for more than fifty years, violently resisted by the clergy there; so strongly was it felt that its adoption would mark the triumph of the Romish ritual in this country.

"Alas! it is to be feared that such Protestant sensitiveness is no longer to be apprehended!

"The humble psalm or hymn of praise, expressing, in homely language and metre, the feelings of the redeemed, and which derives all its sweetness and sublimity from the echoes of grateful hearts and the aspirations of quickened souls, is felt to be no longer in keeping with the requirements of a more showy and sensuous worship.

"*Sunday services* are becoming part of the excitement and amusements of the week. Crowds of the gay, the fashionable, the pleasure-seekers of the world, assemble to have their religious emotions roused, and their musical tastes gratified, beguiled into the impression of having shared in a well-executed act of spiritual devotion.

"The intoning of our services, the shifting of place, turning the back to the people, with many other similar devices, are all intended to foster the idea of priestcraft, and to invest the clergy with mystical authority and power."

The Sounding of the Last Trumpet, or the Last Woe. By the Rev. JOHN CUMMING, D.D., F.R.S.E., author of "Behold the Bridegroom Cometh," "Christ Alpha and Omega in the Word of God." London: J. Nisbet & Co. 1867.

Though we do not adopt the system of apocalyptic interpretation here founded on, and are doubtful about some applications in this volume to passing events or imminent prospects, we thankfully accept its striking statements and urgent appeals as fitted to awaken in the Church a sense of the far greater need of watchfulness than is at present manifested. Take the following passage:—

"Matthew xiii. 37, 'He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest,' mark, 'is the end of the world; and the reapers are the angels.' We cannot always say who are the sons of God, and who are not; the tares and the wheat are mingled together, and the separation will take place only when the risen dead and the holy living shall be manifested in the sight of God, and the tares, or the wicked ones, shall be destroyed. 'As therefore the tares are gathered and burned in the fire, so shall it be in the end of the world.' The translation, world, is not a happy one: there are three words *κοσμος*, from which comes our word cosmetic, which means the whole beautiful material creation, and *αιων*, which means age or dispensation, and *οικουμενη*, which means the habitable earth. In Heb. ii. 5, it is *οικουμενη*, dispensation to come. In St Matthew's Gospel, xiii. 39, *αιων* is used—'the end of the world.' In this last passage there is a perfect contrast. 'The field is *ὁ κόσμος*.' 'The harvest is *συντελεια τοῦ αἰῶνος*.' Thus the judgment is at the close of this dispensation. 'Then shall the righteous shine forth as the sun,' that is, in the light of Christ the Sun of righteousness, who is then

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present 'in the kingdom of their Father. Who hath ears to hear, let him hear.' That kingdom is the millennial era.

"We are told that 'blessed and holy is he that hath part in this resurrection; on him the second death hath no power.' 'And death and hell were cast into the lake of fire. This is the second death.' Now, over those who participate in the first resurrection, this second death shall have no power, there will be no fuel for its flame in their bodies. There will be nothing for it to lay hold of in their redeemed and regenerated souls; they are exempt, they are beyond its reach, they have nothing in them on which its last flame can seize, or by which it can be kept burning for ever. They are 'blessed and holy.' The blessing pronounced in grace is shown and richly developed in their happy experience in that day. 'Blessed is he whose sins are forgiven,'—'blessed are the pure in heart,'—'blessed are the meek,'—'blessed are the peacemakers,'—'blessed are they that hunger and thirst after righteousness,'—'blessed are they that hear the joyful sound;' all these benedictions scattered over the sacred page, that have, more or less, fallen in their first slight showers upon the hearts of those that have been quickened by the Spirit and redeemed by the blood of Jesus, will be compressed into one grand and lasting benediction, which shall rest upon soul and body of those who are blessed and holy, and have part in this, that first resurrection from among the dead. To them Jesus shall say, combining a thousand past blessings in one, 'Come, ye blessed of my Father,'—blessed, for ye have part in this first resurrection,—'inherit the kingdom prepared for you from the foundation of the world.'

"But not only are such pronounced blessed, but their character is declared to be holy. 'Blessed,' that is their privilege; 'holy,' that is their character. Wherever there is a blessed privilege, there is a corresponding character. No man is blessed in his sins, but blessed in the ratio in which his sins are forgiven, and he is separated from their pollution and their power. 'Holy is he.' Here are the beatified, here are the truly canonised. No stain within, no fault without, Christ's righteousness their raiment, the Spirit's work their character, justified by a righteousness on them, and therefore without spot, or fault, or flaw, and sanctified by a holiness within them, the work, the completed work of the Holy Spirit of God.

"These characteristics alone are recognised at that day—these are the only distinctions. The rich, the great, the learned, the illustrious—genius, rank, wealth, sect, all drop off, or lie behind at the grave; they do not go into that glorious and dawning heaven; only the blessed, pronounced so by Christ, and the holy, made so by the Spirit, and none else, have part in that resurrection from among the dead.

"They shall be 'priests and kings unto God.' Adam in paradise was God's priest. All creation was in one respect dumb, he alone was the intelligent, responsible, worshipping one. Hence, when Adam was made, he was appointed to be the ear of creation, to hear God's will; the hand of creation, to do with it God's work; the heart of creation, to love God; and the high-priest of creation, to offer up the creatures' ceaseless incense of adoration, and thanksgiving, and praise. This happy privilege, these lofty prerogatives and dignities, he parted with when he parted with his allegiance to his God; but when all things shall be restored, and the new genesis shall arrive, and the earth emerge from its baptismal fire, and all things shall be made new, and Christ shall be present, and the first resurrection shall have come, then man will be reinstated in his lost dignity, reinvested with his departed privileges, and again be creation's priest, its ear, its eye, its heart, serving God, and presenting it to God acceptable through Jesus Christ, our ever-living and our ever-worshipped and adored King and God. Such shall be the reward of His servants.

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"We shall also reign with Christ, that is, we shall be kings unto God, 'unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests,'—we 'shall be priests, and reign with Him,' that is, be kings with Him. In other words, the millennial day will be the manifestation of the sons of God, clothed with the sacredness of priests, arrayed in the dignities of kings, bearing upon them all the insignia of their rank, and all the impressions of the purest, the holiest, and the noblest character. They will be trophies of what the gospel has made them, seals and evidences of the efficacy of atoning blood, and of the energy of the sanctifying Spirit, and of the truth and faithfulness of all God's promises, which are then proved to have been yea and amen in Christ Jesus.

"Such is the inheritance of His saints, such the bright prospect before them. Are we advancing to that high and happy state? Do our hearts ever visit the future glory, and come back cheered and gladdened with earnests and foretastes of its blessings? Do we look more and more earnestly for a city that hath foundations? Are we the expectants of a kingdom that cannot be moved? If we believe in such a prospect, it will have some influence upon us; in proportion as we believe in it, shall we be impressed by it, and experience even now in our faith the substance of these things hoped for; that is, we shall have a portion of the joy that these things thus hoped for inspire, by way of earnest and prelibation in the midst of our pilgrimage and struggles here, and a full possession at that day."

Old Truths for March 1867, edited by John Cox, Ipswich. London: Houlston & Wright.

This admirable work still goes on its way, maintaining the Church's ancient faith. We extract the following portion of an article on "The Present, its Privileges, Dangers, and Duties."

"*The special dangers to which we are now exposed.* We referred at the beginning to 'our present,' or our period and position as regards this dispensation. Our times are serious and extraordinary—who can doubt this? We are probably near to the end of the dispensation, near to that time of terrible crisis so largely spoken of in God's Word. We believe that principles are now working, and forms of evil are now developing, which will issue in the most awful apostasy and wickedness, and be at last met by overwhelming judgments. Every one is aware of the growth and triumphs of Rationalism and Ritualism in our times, and there can be no doubt but that these will be found, though working in opposite directions, to be, as they ever have been, the heralds and introducers of infidelity. Besides these, there are other forms of evil, with a religious name upon them, of a more gross character, such as 'Mormonism,' and 'Spiritualism:' the rapid growth of these foul systems show how little reason we of the nineteenth century have to boast of the power of civilisation, &c. These are not imaginary dangers: thousands, yea, millions, have already given in their adhesion to one or other of these forms of delusion, and are very busy in drawing away others after them. And where these evil things do not triumph, among those whose creeds are comparatively sound, and who have 'the form of godliness,' there are other great dangers. Religion is now fashionable, and persons may be tempted to act a part without possessing spiritual life. We had need all to beware of self-deception and hypocrisy, and of 'by-ends' in our religion.

"There is a danger also of *self-exaltation.* There is much work doing, and

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much that is good: let us beware lest we rest in the means and machinery, instead of trusting in God; lest we fancy ourselves 'rich and increased in goods,' while the estimate of Christ is the reverse of ours. We in these days look very much at *quantity;* God speaks most of *quality.* 'The fire will try every man's work, of what *sort* it is.'

"*Worldliness* is perhaps the greatest danger of our times. Everything now, almost, is made subservient to business and commercial prosperity. Scores of texts which bear plainly on worldliness, on accumulation of wealth, on fashionable manners, and on bringing up the children of professing parents unlike the world, are quietly ignored; and many professors go on as calmly in an opposite direction as if such plain and burning words had never been written.

"Surely there is a danger lest those who live among these things should so far connive at them, or become a part and parcel of them, as to injure their own souls, send down a wrong influence on those who may come after, and sow seeds of ruin for multitudes. Even if such are saved themselves, they may 'lose their reward, and be saved so as by fire.'

"Consider, what are *the special duties devolving on us in these times of danger.* Surely now, if ever, we who profess the name of Jesus had need to give heed to His words so often, so solemnly spoken: 'What I say unto you I say unto all, WATCH.' 'Behold, I come as a thief; blessed is he that watcheth and keepeth his garments.' 'Let us not sleep as do others, but let us watch and be sober.' We should watch against our enemies, especially those subtle traitors within. Watch the progress of events, study all in the light of truth, carefully noticing whether any of them are signs of the end. On this point we had need to watch against hasty conclusions. We should watch our opportunities as regards openings for service, not passing by any thing because it is small, nor reaching after things too high for us.

"With watching there must be *waiting.* We must wait *on* the Lord, and *for* the Lord. This waiting includes patience and prayer, and can only be well done in the company of *love.* (1 Cor. ii. 9, with Isa. lxiv. 4.) We wait on those we love without weariness, we wait for them with desire. Let us see to it that we all 'wait for God's Son from heaven;' that we are really those who 'look for Him,' who 'love His appearing,' and whose hearts are 'directed unto the patient waiting for Christ.'

"We should in these times give good heed to the sure word of prophecy, and wait on the Lord for more insight into His truth. The study of prophecy is an important duty; it will when rightly attended to prove a preservative from the evil of the times we live in. There is a special blessing connected with it, (Rev. i.,) and, as one says, 'We are none of us so rich as to afford to lose that blessing.'

"*We should witness for the truth, and work for* God. Let the gospel be set before the lost and perishing, and the coming and kingdom be held up before those who have believed. But amidst all waiting and witnessing, circulating books and tracts, and going hither and thither, let us look well to our own souls. We must walk with God closely, if we would witness earnestly and faithfully. We must feed on Christ if we would say right lovingly to others, 'O taste and see that the Lord is gracious.' We must cherish the spirit of sonship, if we would be devoted servants. The time for witnessing may be short: let us sow truth broadcast. The time is hastening when the words shall be made good: 'They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever,' (Dan. xii. 3.)

"Let us earnestly endeavour to bring the *past* and the *future* to bear upon the *present.* We should do this in order that we may be weaned from this present evil world, and inspired with courage and zeal. The great moralist

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observes, 'Whatever withdraws us from the power of our senses, whatever makes the past, the distant, and the future predominate over the present, advances us in the dignity of thinking beings.' And surely the *past* of prophecy and the wonders yet to be revealed are calculated, when rightly studied, to make this poor passing world appear very little indeed. God forbid that we should be like that 'mad prophet' of whom the poet sings—

'No sun nor star so bright,
In all that world of light,
That they could draw to heaven his downward eye;
He heard the Almighty's word,
He saw the angel's sword,
But low upon the earth his heart and treasure lie.'

Rather let us seek grace to feel and act as the beloved Daniel and favoured disciple John did, after each had seen the grand series of prophetic visions recorded by them. If, like John, our hearts can respond to the announcement of Jesus, 'Behold, I come quickly,' 'Even so come, Lord Jesus,' we shall have a share in Daniel's blessing, 'Go thou thy way till the end be, for thou shalt rest, and shalt stand in thy lot at the end of the days.'"

Our Present Position. The 1260 *Years of Papal Domination Just Expiring, and "The Time of the End" Commencing. Three Sermons Preached at Eaton Chapel, Eaton Square, on the last Two Sundays of* 1866. By the Rev. SAMUEL MINTON, M.A. London: Seeley, Jackson, and Halliday. 1867.

These three sermons contain able and lucid expositions of Mr Minton's prophetical views. He is a decided pre-millennialist, and with his views, as such, we concur very cordially. But to some of his statements in connexion with pre-millennialism we are not altogether prepared to assent. His opposition to the Plymouthist dogma of the "Secret Rapture" has, we think, led him too far in explaining away the meaning of the words "watch," "wait," &c. It is singular to find some pre-millennialists (in their dread of the "Secret Advent") adopting Dr David Brown's view as to faith's making no account of dates and events, but watching, in spite of the certainty of intervening years and ages. We see no shadow of a ground in Scripture for the "Secret Rapture," yet we refuse to be driven by our dread of it into interpretations which, if carried out, would certainly countenance us in not waiting at all for a coming Lord. Let us take our Lord's words as we find them, though there may be some apparent difficulties.

We give a striking paragraph from the sermons before us:—

"It is quite possible that a personal Antichrist may yet arise, more directly to fulfil some of those predictions, the requirements of which hardly seem to be quite met by any past or present events. We have no prejudice against this view; on the contrary, we think it rather more probable than otherwise. But we protest against making it a bugbear to frighten weak-minded persons into adopting certain views of unfulfilled prophecy, in order that, by believing in the Lord's instant coming, they may escape the horrors with

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which all unbelievers in it are threatened in the course of five or six years from the present date; an observation that may cause surprise to those who are not conversant with a certain class of prophetic literature. And we further think that there is a danger of practically making a diversion in the enemy's favour, by drawing off attention from the existing Antichrist, with whom the battle still rages, to speculations about some future enemy who has not yet appeared on the field. Whether the theory of a personal Antichrist be true or false, we fear that the exaggerated prominence given to it by some writers is a device of the enemy to turn away our eye from the real point of attack, which is still on what has ever been the Church's weakest side, the tendency to sacerdotalism, sacramentalism, and superstition,—in a word, to externalism; only a few being intellectual enough to 'seek after wisdom,' multitudes being sensuous enough to 'demand a sign.'"

The Scattered Nation. Edited by C. SCHWARTZ, D.D. London: Elliot Stock.

This periodical still pursues its interesting and vigorous way. We extract a page from the editor's exposition of Zechariah, pp. 66-68.*

"Zechariah saw by night, and what does he behold? A man riding upon a red horse, standing among the myrtle-trees that were in a bottom, hidden by the surrounding hills, so that they were scarcely perceptible till you came very near. Then appears a troop of horsemen, and one is evidently the leader, the others being his companions, ready to obey and to execute his orders. They have very recently returned from an expedition, as they had been sent out to review the whole world, and to report on the state in which they found the nations occupying the different parts of the globe. They then report that they have found all the earth to be quiet, and that peace and tranquillity prevailed everywhere. All this is very plain and clear, but what does it signify?

"The heavens are God's throne, but even the heaven of heavens cannot contain Him. He is not shut up there, nor does He commit the ruling of human affairs to any one else. He reigneth. He is greater than all things, and all friends and foes must execute His will. Kings have horses and riders at command, and they send out their servants to get the needful information. Angels are God's messengers, and He whom they delight to obey and to honour, is represented as a glorious King, whose servants appear before him to let him know that they have executed his orders. They sit on red horses, be it that red is their natural colour, or that they are dyed red with the blood

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* At p. 42, there is a piece, "The Coming of Messiah," copied from the *Prophetic Times*, and said to be translated from a Jewish poem. The poem in question is *not* Jewish in any sense, nor is it translated. It first appeared in this Journal, some seven years ago. A Jewish periodical copied it soon after, and it was re-copied by a Christian magazine, as a specimen of the creed of modern Jews. It has gone through several magazines; lately the *Prophetic Times* gave it as Jewish; and lastly the *Scattered Nation* reprints it as such. It is one of Dr H. Bonar's hymns, which, after having appeared in our Journal, (in 1860,) was included in the second series of Hymns of Faith and Hope.—EDITOR of *Q. J. of Pr.*

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of war and vengeance, even as the Messiah himself appears red in His apparel, (Isa. lxiii. 1, and Rev. vi. 4.) The colour speckled, a medium between red and white, is descriptive of victory, (Rev. vi. 2.)

"Nothing is more common in Scripture than the comparison of Israel with a plant, (Exod. xv. 7,) and we may safely assert that the visions which most correspond to that of the prophet is what Moses beheld in the bush burning and yet not consumed, (Exod. iii. 2.) The man stands among myrtle-trees, not lofty cedars, but plain and beautiful myrtles.* The beauty and security of these trees is that He who is first called a man, and is afterwards seen to be 'the angel of the Lord' is in the midst thereof, even as Christ walks in the midst of the seven candlesticks, being their salvation and their strength.

"The myrtle-trees are in the depth, overtopped as it were by the surrounding mountains, buried in obscurity and opposed by the mighty worldly kingdoms which rise up out of the depths. Israel is thus described as being, in those days, neither a heaven-high cedar, nor a vine, the fruit of which refreshes the heart, but a myrtle-tree, simple, and comparatively small, but ever green; in the midst of the fire, yet not consumed.

"The prophet humbly asks for an explanation, for he is not ashamed to acknowledge his ignorance and his readiness to be instructed in the things pertaining to God's kingdom. He earnestly desires to know more, not in order to satisfy his curiosity, but that he might be furnished with something calculated to comfort the distressed heart and to quicken the despairing spirit. His wish is acceded to, for the Spirit is never withheld from them who long for his illuminating influences.

"The angel of the Lord is the same with the man under the myrtle-trees, as may be seen from a comparison of verses 8 and 10 with 11; but the angel who speaks with the prophet, who is commissioned to be his guide, is but a ministering servant. He simply executes the orders, and delivers the message entrusted to his care. This angel stands in a similar subordinate relation to the angel of the Lord as the angel in Exod. xxxiii. 2, to Him in whom dwelleth the glory of God. I cannot enter into an exposition or description of the angel of God to be met with in every part of the Scriptures of the Old Testament, since He appeared for the first time, and this is no doubt a very striking fact, He appeared for the first time to a poor, oppressed slave, even Hagar, (Gen. xvi. 7.) Suffice it to say that He is distinguished from all other angels by being called *the* angel of the Lord, and by the fact that divine attributes and titles are awarded to Him, yea, that He is identified with Jehovah, (Exod. xviii.) The angel of the Lord is Jehovah revealed in the midst of His people, the same with Him who is come in the fulness of time, God manifested in the flesh, the bright image of the Father. This angel of the Lord appears whenever Israel has to pass through a great crisis; and when an important development takes place in the history of the nation, the angel of God's countenance is never ashamed of them, nor does He ever forsake them, though they rebelled against Him and rejected Him, (Isa. lxiii. 9.) His superiority above all others is seen in this vision, as His person alone is mentioned, whilst the others are spoken of under the general name, the horses, (ver. 6,) and again in the general term, 'they answered,' (ver. 11.)

"It does not fall within the limits of this exposition to enter minutely into a description of the different classes of angels, and the various tasks allotted to them, though there can be no doubt that the angels are more directly engaged in all that is going on on earth than is generally supposed; for they are

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* The name of Esther was Hadassa, or Myrtle, on account of her unpretending beauty, (Esther ii. 7.)

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God's messengers sent to execute judgment, and to watch over all who are to be protected. Then we know that they are the servants of the heirs of salvation, that to them is assigned the carrying out of God's threatenings, whilst to believers the announcement of God's mercy is committed. They are messengers of God's vengeance; believers are the ambassadors of God's grace, and at the last believers are not only to judge the world, but even the angels, (1 Cor. vi. 2, 3.) There are legions of evil spirits bent on doing mischief, rebels against God and destroyers of men, headed by the Prince of Darkness, who is from the beginning a liar and murderer, the god of this age, who exercises an awful power, and to whom the world as far and as long as it lies in the wicked one, is subjected, so that it was not idle boasting when the tempter offered Jesus the kingdom of this world if He should bow before him and acknowledge his authority, receiving out of his hand all the usurper could give. The temptation consisted in offering, without suffering the dominion which could rightly only be gained by resisting the devil, and obeying the Father in self-denial, even unto death. And this temptation was so awful that when Peter afterwards rebuked Christ and told Him, 'Be it far from thee, Lord, this suffering shall not be unto thee,' (Matt. xvi. 22,) Christ immediately recognised the same tempter of the wilderness, and with holy indignation said unto Peter, 'Get thee behind me, Satan;' and wherein did the Satanic work consist? 'Thou savourest not the things that be of God, but those that be of men.' However kindly meant, it was man's wisdom in opposition to God's foolishness. Peter's way of self-seeking against God's will of self-denial. Just as there is a Prince of Darkness, with his principalities and powers, and rulers of the darkness of this world, (Eph. vi. 11, 12,) so also there is a Prince of Peace, of light and life, at whose command are the legions of angels, who are ready to execute the orders of the Son of man, (Matt. xxvi. 53,) and the same angels that rejoice over the conversion of every sinner, delight in honouring the friends of the Son of God, in serving them, and surrounding and watching over them, (Ps. xci. 11.)

"The riders return after they have traversed the whole earth, not so much in order to do a special work, but simply to reconnoitre the ground, to take cognisance of the state of the different nations and kingdoms. They report that everywhere quietness and ease prevail. But is this not very satisfactory, yea, highly desirable? What is there in the account given by the messengers of Jehovah, 'We have walked to and fro through the earth, and behold, all the earth sitteth still and is at rest;' to stir up the angel of the Lord to cry out, 'O Lord of hosts, how long wilt thou not have mercy on Jerusalem and the cities of Judah?' For it is manifest that the very peace the nations are reported to enjoy stirs up the angel of the Lord to plead on behalf of Israel; hence the question may be put: What connexion is there between Israel's woe and the nations' ease, so that He who was afflicted in their afflictions could not but intercede with Jehovah on their behalf?"

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Extracts.

*The Use of Millennarian Doctrine.**

No one who peruses the Scriptures can fail to notice a vast difference between the inspired arguments, drawn from the "coming of the Lord," to influence the mind and heart of all Christians, and those now generally employed for the same purpose. We shall not stop here to contrast them, since no one will gainsay the fairness of our quotations, nor question the fact, that inspiration would not make such diversified use of the doctrine in question, were it not the best adapted to promote the sanctity aforesaid. When a man, led by the Spirit, "sets his affections on things above, where Christ sitteth at the right hand of God," what consideration is so efficient to *keep* him there as that in the words of our Redeemer: "Be ye also ready, for in such an hour as ye think not, the Son of man cometh"? When rightly understood, we cannot avoid seeing how well adapted this text is to keep the heart alive with emotion expended upon the person and work of Christ, with the wondrous relation we are yet to sustain to Him when we shall see "the COMING ONE in His kingdom." We say, *when rightly understood*, for post-millennarianism has so grossly perverted this text as to make the very source of life the *personification* of death!

But there are other uses of the millennarian doctrine which we present as constituting a high claim to the honest and fair scrutiny of the ministry.

1*st*, It best enables us to expound the Word of God. We are sure of our ground here. EXPOUNDING is the great duty of the pulpit. That does not mean *pounding out* a guinea into the area of an acre, but an explication of the phraseology, so as to gain the exact ideas of the Holy Ghost. In other words, it is just such a labour as once made the hearts of two disciples "burn within them," when their understandings were opened to comprehend the true meaning of the Word of God. They who have made exposition a prominent feature in their pulpit performances, will have no hesitation to allow that they have at times been sadly at a loss to give any consistent, intelligent, and satisfactory account of the meaning of the sacred text. For instance: What does Zechariah mean when he says, chapter xiv. 4, "His feet shall stand in that day upon the Mount of Olives," &c.? Post-millennarianism goes around it by the way of *pious remarks*, and so passes on. What does Paul mean by the following expression of deep solicitude, when, according to that view, it is hard to see why any solicitude should be felt at all: "Yea, doubtless, and I count all things but loss . . . . *if by any means* I might attain unto the resurrection of the dead"? pre-

* From an article in an American newspaper, by Dr W. R. Gordon.

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millennarianism can alone help us here. When the infidel charges Christ with pilfering Lucian's "Dialogues of the Dead" in the narrative of Dives and Lazarus, for the sake of proving a doctrine of the Christian Scriptures, what has post-millennarianism to answer? Nothing at all, except an unsupported denial. So of a large portion of the Word of God. We have only to point to such places to show how miserably its "*perhapses*" and its "*probables*" (see popular commentators) contrast with the popular exegesis of pre-millennarianism, which at least has the merit of answering the demands of common sense, and giving a reason which can stand upon its own merits, making text agree with context in all its explanations.

2*d*, Our view of the teachings of Scripture we think can be shown serviceable in protecting one from being blown about with every wind of doctrine. The beautiful symmetry, the logical coherency, the significant scope of the doctrinal scheme of salvation by grace it affords, proves so satisfactory to the judgment of its acceptors, that they anchor them, by the strongest cable, to the magnificent scheme. For instance—a post-millennarian may be driven from the doctrine of a *personal* election by dint of argument, to the doctrine of a *national* election, as held by Arminians; but no such thing can happen to a pre-millennarian, with his view of divine truth, because he does not hold it as a *mere opinion* of no practical weight, but as the sure sense of the TRUTH of GOD deeply seated in his convictions, glorious in itself, and commanding in its practical influence.

3*d*, Pre-millennarianism, we think, makes us *wiser* in the Scriptures as a whole, affording enlarged views of the purposes of God in His works of creation and providence; giving greater cohesiveness to the doctrines of grace in their logical connexions; magnifying the doctrine of particular atonement by extending its application and its power immeasurably beyond the ordinary view of it; shedding light upon the offices of Christ; impressing us with strong views upon the subjects of "sin, righteousness, and a judgment to come;" bringing us to view the cross so as to penetrate us with the conviction that we must be personally *crucified* to the world before we can reign with Christ. Hence self-examination, prompted by sincerity, followed by prayer and WATCHING, according to the special injunction of Christ, will naturally become a frequent exercise; for the reflection—"What if the sign of the Son of man should meet my eye to-day!" must bring us daily face to face with a great fact whose *certainty* of existence, but *uncertainty* of time, no Christian will question. It will not be doubted that the New Testament describes our Lord as having personally come to this earth; as having personally left it; as surely to come again personally as He went away; that no time is anywhere specified which must elapse before His second coming; but on the contrary it will be sudden, and in some sense is near. It cannot be denied that the Scriptures close, *leaving our Lord upon the earth*—"Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them." Now, this truth

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operates in opposite directions. Those who are watching, this uncertainty keeps them watching; hence that day shall not come upon them unawares; and the uncertainty itself has therefore such an influence as to make it the savour of life unto life. Those who are not watching, but feel sure that for the intervention of a thousand years at least, it may be said by the careless servant, "My Lord delayeth his coming," this uncertainty is to them a savour of death unto death. This is one great truth taught by the parable of the wise and foolish virgins.

4th, Failure to meet our Biblical and historical arguments proves post-millennarianism to be incapable of defence. Take any disputed topic to be decided upon solid argument, drawn from the Scriptures alone, upon which opposite views must be sustained in the millennarian debate, and our experience and reading convince us that the adversaries of Chilianism, as they contemptuously call it, cannot stand for an hour. This does not arise from anything in them, but is wholly owing to the defects of their system, if system it may be called. Alas! that it ever prevailed, for the Scriptures of truth have fared at its hands much like "a certain man who went down from Jerusalem to Jericho." We sincerely believe that the intellectual capabilities, sincerity, moral worth, and excellency of spirit of our gainsaying brethren, are adequate to every demand that can fairly be made upon them; and, therefore, we think they do themselves great injustice by clinging to a method of interpretation which no man on earth can justify as at all adapted to deal fairly with the Bible, because no man ever did, could, would, or should attempt the explanation of any other book by the same means. "After discussing this subject," says M'Neile, "with an evangelical clergyman, who denied and opposed my (millennarian) view, I ceased to occupy the defensive position, and asked him his view of several of those passages of Scripture which are the turning-points of the whole debate. The substance of his reply on each of these occasions was—*The passage is very important; very important indeed; but I have not made up my mind as to the meaning!*"

The same *substantial* answer has been returned to the writer, in many instances, by teachers of the Church, who justify their inattention to these things by pressing their *spirituality of conception* in opposition to *carnal views.* The precise meaning of this reason we should not dare to guess, but it is highly amusing, when associated with avowed ignorance of the meaning of the passages in debate. Confessedly, they knew not what they meant; only this, they did not mean millennarianism!

5th, Our doctrines yield us unspeakable comfort. The "hope set before us" is this: "To him that overcometh I will give." This formula is often repeated by our Saviour in his addresses to the seven churches of Asia, and the various REWARDS specified succeed each other until they culminate in this—(will post-millennarianism give us the meaning?)—"To sit with me in my THRONE, even as I also overcame, and am set down with my Father upon HIS THRONE." The term *reward*, so often used in Scripture, embarrasses those who deny that salvation is of works. They may and do say that God does not give us a re-

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ward of debt because He can never be our debtor, but He gives us a reward of approbation. This is very well, were it not that we actually receive *very much more* than approbation; and this very much more is the substance of the reward itself. Our way of solving the matter is this: PROMISES MAKE DEBTS. No creature, should he be spotless as the unfallen snow, can bring his Maker under obligation; but God can and does bring Himself under obligation, by giving us PROMISES; and when He sees fit to append these promises to human duty, because of the association, they become to us REWARDS OF DEBT, because promises make debts, and also REWARDS OF GRACE, because these promises spring from grace. God owes us nothing; but when He voluntarily makes us, in covenant, "exceeding great and precious promises," He then owes us something—viz., the fulfilment of His promises, and the full measure of covenant blessings. The REWARD, therefore, which we look for is not the purchase of good works, but the fulfilment of gracious promises; and they are as sure to us as every mouthful of His mercy which we consume. Divine sovereignty cannot interfere with the covenant, ordered in all things and sure.

The Mosque at Hebron.

"It may interest some to hear of a visit to the mosque at Hebron of a less successful kind than the visits of your late distinguished correspondents. I encamped there on the 27th of April 1864, and though not so fortunate as to possess a firman from the Porte, or a very long purse, I was possessed of a good pair of legs and the instinct which stimulates Englishmen to get, if possible, to the top of everything.

"Arrived at the south-west entrance of the mosque, my companion and I were, of course, refused admittance, but spying an archway to the left hand, which appeared to lead only into a vaulted passage parallel with the west wall, as soon as our guide's back was turned we bolted through. The passage led to a staircase, and that to a gallery, and that to another staircase and another, all ruined, the remains, as it seemed, of what had once been a fort. We climbed round the tomb of Joseph, and finally found ourselves close to the minaret at the north-west angle of the harem, in a little ruined room, but a yard or so from the top of the wall. There was an aperture leading into the enclosure by a flight of steps, and this was closed by an old wooden door full of chinks, through which we peered down into the court of the mosque. Immediately beneath us was the roof of the cloister, where are the tombs of Jacob and Leah, surmounted by two very manifest domes. Two of the arches of the cloister fronting the mosque were also visible, surmounted by another dome, which I suppose, by a comparison of Mr Meade's plan, adopted by Dean Stanley, to cover the tomb of Sarah. The wall of the harem, projecting far beyond the door, prevented a

more extended view. I saw, however, that by means of a bit of ruin to my right, I could set foot between the turrets of the harem wall itself, and was proceeding to do so when our guide rushed up, pale with terror—on his own account, I presume—and beckoned me down. The situation was too interesting for me to notice him; but in a few minutes, just as I was scrambling on to the wall, there was an ugly rush of men and boys up the stair. I was pulled from my perch by the left leg, and driven down by the way I had climbed with no pretence of civility. As I passed out of the passage once more into the street I saw an aperture which seemed to be that of a small tunnel leading under the platform upon which the mosque stands. Through this I was told the Jews are allowed at times to crawl and kiss the sacred rock of the cave.

"My guide claimed eventually certain piastres which he had distributed, he said, as hush-money to prevent a *fracas* at the tomb of Joseph. I was at a loss before to understand why our rude discoverers had become good-tempered on a sudden as they drove us down from our position.

"As I sat afterwards in my dragoman's tent chatting with an old officer of the quarantine, I related the adventure, and asked what would have happened had I got down into the mosque. He said nothing, but significantly drew his hand across his throat. 'But,' said I, 'you did not cut the Prince of Wales's throat when he entered,' upon which he strenuously denied that the Prince had ever set foot in the mosque. I maintained the point, and showed him the plan in the Dean's lectures on the Jewish Church as proof. At this he gave way, and allowed that he had himself gone with the party into the mosque, but insisted that the cave had not been entered. I submitted that that was not asked for. He then asserted with the utmost coolness that the Prince did attempt to enter the cave, but Abraham and Isaac came to the mouth and so scared him with their thunder, which he imitated, that all fled out of the mosque. It struck me that the legend of Ibrahim Pasha mentioned by Dean Stanley, for the origin of which he was unable to account, probably rests on a similar foundation."—*Edward M. Young, Fellow of Trinity College.*

Palestine Exploration.

February 6, 1867.

The following notes on the situation of Kefr Kenna (the traditional site of Cana-in-Galilee) have been received by me from the Rev. John Zeller, the Anglican clergyman at Nazareth. Dr Robinson has treated the tradition with his usual disrespect, and endeavours to locate Cana at another village far north of Nazareth and out of the circle of the Galilean haunts of Christ. It was desirable to ascertain if anything could be found to support the tradition in favour of Kefr

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Kenna, especially if there were any remains of a building of ancient date below the chapel or mosque at present standing.

Owing to an inadvertence, the place was not examined by Captain Wilson on his expedition for the Palestine Fund last spring. I therefore obtained the permission of the committee to ask Mr Zeller to make some explorations. These he has not yet been able to accomplish, but he informs me in the meantime that there is every reason to believe that the church does stand on old foundations, since he is told that when the Moslems two years ago laid bare the base of the walls on the west side, they found it to consist of material very superior to the upper part of the building, and composed of very large, well-hewn, and well-jointed stones, forming a foundation about eight feet in thickness.

G. Grove,
Hon. Sec. Palestine Exploration Fund.

Nazareth, *Jan.* 15, 1867.

Situation.—Kefr Kenna lies five miles north-east of Nazareth, on the direct road to the sea of Galilee. It is bordered towards the west and north by the plain of Battauf. Its situation is particularly suitable, pretty and healthy, for the village lies on a hill gradually sloping down towards the west, so that the houses built in terraces up the slope receive the cool west wind which has through the plain of Battauf a free and strong current over the village. On the south the village is separated by a valley from the higher mountains, (called Jebel Essleh,) separating it from Mount Tabor and the Plain of Jezreel. At the south of the village is a copious fountain of excellent water. The present village contains about two hundred houses, half of them belonging to Greek Christians, and the other half to Moslems. It covers only the middle and southern slope of the hill, whilst there are sufficient traces that in former times the village was at least thrice as large, and the excellent situation, with the copious supply of water, certainly afforded space for a large place. The gardens at the foot of the hill are luxuriant, and the pomegranates produced there are the best in Palestine.

The situation of Kana-el-Jelîl, or, as the Arabs call it, *Khurbet Kana,* will not bear a comparison with that of Kefr Kenna. It lies on a very narrow terrace, scarcely to be called a terrace, on the steep side of the hill bordering the plain of Battauf, eleven miles to the north-north-west of Nazareth, and six miles to the north-north-west of Seffuriyeh. Kana faces the south, and being directly exposed to the hottest rays of the sun, which take peculiar effect on the steep and rocky side of the hill, the position is in summer exceedingly hot, and it is so little elevated over the plain that no purer mountain air is obtainable. No spring water is near, and the two or three cisterns supply only a small quantity of water, and the area suitable for buildings is exceedingly limited.

Traces of Ruins.—These consist in Khurbet Kana only of one or two fragments of small columns and a cistern which may be old. The people of Sakhnîn formerly cultivated part of the plain of Battauf, and

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built there a number of hovels for their cattle, which now are ruined. In Kefr Kenna, however, traces of ruins are very distinct, and of considerable extent. The ruins of the church at the foot of the hill are well known. Two years ago, when the Latins made an attempt to appropriate this ruin, the jealousy of the Moslems of the place was awakened. They intended to rebuild the place which had been a mosque, laid open the western wall of the church, which had been hidden underground, and, to the astonishment of all, it appeared that the foundations were constructed of very large, well-cut stones. The thickness of the wall is seven to eight feet. This foundation very much differs in its material from the material of the ruins still in existence above ground. These consist of small stones one and a half feet in height and two to three feet in length.

About thirty paces to the west of the church is a ruin, called by the Christians the house of Sama'an, (the father of the bridegroom,) of Saracenic construction, perhaps of equal date with the upper part of the church; but the foundation of this building is said also to contain large stones of superior workmanship, similar to those of the church. Two large columns of very white, hard limestone, and two others of yellow limestone, lie prostrate in the ruined church, also a fine pedestal of a column. All over the village are found traces of old foundations, also occasionally arches built of well-hewn stones. Still in existence aboveground are two large strongly-built vaults, perhaps of the time of the Crusaders. In the south of the village lies half of a large limestone column.

Facing Kefr Kenna to the west, about half a mile distant, is an elevation called the *Deir*, (or monastery,) where I discovered the foundations of walls built of large, well-dressed stones. This seems to coincide with Sæwulf, A.D. 1103, who describes Kana as nearly six miles north of Nazareth, on a hill, and says, that nothing then remained except a *monastery*, called Architriclinium.

Half a mile farther west, about a mile west from Kefr Kenna, stands a conical hill, covered on all sides, from top to bottom, with the ruins of old buildings, especially foundations. This place is called Kenna, or Khurbet Kenna. On the south side there are six or seven large old cisterns; one of them has a small pond attached to it, with steps leading down, and the cement in the pond and several of the cisterns are still perfect. One of the cisterns is covered with a square block of stone, four feet in height and breadth; also the fragment of a stone door lies among the ruins. On the north side a piece of wall, consisting of three layers of large stones, is still in existence, about forty feet long. Some of the stones are about four feet in length. The weather has worn away the cement and injured the stone. Evidently these foundations are of great antiquity. Similar strong foundation-walls are to be traced along the slope and on the top of this Tell. Most of the smaller and better preserved stones have been used by the people of Mishhed to rebuild their houses.

The name "Kana-el-Jelîl" is evidently only known since Robinson's

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discovery; owing to which many travellers have gone to Khurbet Kana. The Arabs know it *only* by the name of "Khurbet Kana," and the Christians of Palestine never doubted the identity of Kefr Kenna with the Kana of the Gospel. The Greek Christians built their houses all round the ruins of the church, but being prevented by the Moslems from rebuilding the same, they erected a church a few paces only to the west of the old ruin between the same and the so-called house of Sama'an.

The word "Kenna" is not an Arabic word, but must be traced to the Hebrew word קנה, which means "cane" or "reed," though cane, at least at the present time, is not to be found in the plain of Battauf, neither at Khurbet Kana, nor at Kefr Kana. It grows in some marshy places in the plain of Esdraelon, and very abundantly at the Jordan, where a certain Bedawin tribe (the Ghazazwes) use it for constructing their hovels.

The mention of Kana in Josephus, when he marched from Sepphoris to Tiberias, certainly directs us to Kefr Kenna and not to Khurbet Kana, (or Kana-el-Jelîl,) which latter place would have been out of his way. The narrative of the Gospel that our Lord went to Kana, and from there to the sea of Galilee, is also in favour of Kefr Kana, because this place lies in the direct road from Nazareth to the sea of Galilee. The fact that two of the disciples of our Lord (Nathanael and Simon) were from Kana lets us suppose that our Lord was frequently at that place. Would it not seem strange that (if Kana is where Dr Robinson puts it) no mention is made of Sepphoris, then the principal place in Galilee, though the direct road from Nazareth to "Khurbet Kana" would have led our Lord through that town?

Ritualism and Infidelity.

It is no wonder that, when men of knowledge and common sense are confronted with modern ritualism, that they turn infidels. Can such suppose that the besotted apists of Rome are sincere in the belief of those absurd doctrines? No, they repudiate the thought for the sake of the human nature and dignity of the persons who practise these rites, and make the doctrinal utterances of sacramentarianism. Any man of any strength of mind, and of more than ordinary enlightenment, would prefer casting all religion to the winds rather than submit mind and conscience, soul and body, to *priests* and their absurd practices. To see men of stature, of bodily strength, of splendid physique, dress up like fashionable ladies, and pay supreme attention, or any attention, to albs and copes, to chasubles and tunicles; to see them come into the sanctuary like sneaking thieves, and go through with pantomime which is much poorer than the lowest novices in theatres can show: these sights are enough to disgust thoughtful men and women too. We have seen female worshippers return from such places and clench their

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hands in indignant gesture. We have heard them say they felt like shying the prayer-books at the heads of the mimics. Every one of sense feels the mockery and smallness of the whole thing. If this is the religion in accordance with the Bible, then the Bible is false. It is all a fiction, a directory of priestcraft.

It is said these ritualistic innovations draw fashionable and fast young men and women to church, and that many are now seen there who were never found in a place of worship. But what of it. Do they get any good there? Can the Divine blessing be expected to give potency to falsehood? Will any one who has ever felt the plague of sin and the efficacy of saving faith assert that these ritualistic practices ever wrought in him conviction of sin, or faith in Christ? Absurd. Men may feast the senses on these outward curiosities for ever, and starve their souls just as certainly.

In rationalistic scepticism there is intellectual strength, strong reasoning; and human minds reach all the serpent promised, and become as gods. Although faith repudiates premises, argument, and conclusions, and sees through the sham, yet we have to admit it is great, and exalts men to superiority over the animal nature. But this ritualism is debasing, contracting to the mind. The students, followers, and practisers of the system are not men, but they are dwarfs, not *viri*, not *homines* even, but only *homunculi*.

What great intellectual attainments are required to conduct histrionic ritualism? Priests were made from the lowest of the people in Jeroboam's time, and for all they have to do now, may be taken from the uneducated classes still. Milliners and fashion-mongers, *modistes* and stage-players, need be their only preceptors. Ritualism must lead to *infidelity;* the reverence is a false one—the taste palls and nauseates the absurdities and superstitions. Only the weak, the silly, the gaping fools of the community will adhere to these practices. The talent, the learning, the common sense of the nation, left to themselves, will go over to the camp of infidelity. The truly devout, pious, and gracious will fly from doomed Rome, and from those who imitate her corruptions. Let not ritualists and their apologists blame any persons but themselves, any causes but those they set in action, any influences but those they foster and promote. We have no doubt that many will fall to Rome; many more will turn infidels; but the Lord will have a seed to serve Him, and they shall be accounted for a generation. Every man who has any self-respect, any worthy regard for human nature, any true religion, any fear of God, any love for his own soul, should fly from ritualism, denounce it, turn away from it and its adherents, or he will land in indifference to all religion, if he do not become infatuated and idiotic.—*American Paper.*

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Flavius Josephus on Jesus Christ.

"About this time lived Jesus, a wise man, if it be proper to call Him a man; for He was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to Him both many of the Jews and many of the Greeks. He was the Christ. And when Pilate, at the instigation of the principal men among us, had condemned Him to the cross, those who had loved Him at first did not forsake Him. For He appeared to them alive again on the third day, the divine prophets having foretold these and many other wonderful things concerning Him. And the sect of Christians, so named after Him, are not extinct to this day."

This is the famous testimony of the celebrated Jewish priest and historian, who flourished in the latter part of the first century, is found in all the known copies of his "Antiquities of the Jews," (book xviii., chap. iii., sec. 3,) and is therefore received as genuine by many learned divines. It is twice quoted at large by Eusebius in the fourth century, without suspicion of an interpolation. It is also urged that Josephus, in a complete history of the Jews, reaching down to A.D. 66, and written about A.D. 93, could not easily pass by Christ, especially as he made honourable mention of John the Baptist and James the Just in other parts of the same work. In speaking of the martyr-death of James, (Ant., book xx., chap. ix., sec. 1,) he refers to our passage, and there are no good reasons to reject the passage on James, together with that on Christ.—*Schaff.*

Tell-Hûm, the Ancient Capernaum.

Tell-Hûm, as it is, stands—if such a word can be applied to what is hardly more than a name and a few blocks of carved masonry—on the western shoulder of the Lake of Galilee. It is a mound or low mamelon on the edge of the little inland sea, couched at the foot of the rugged mountains that look to Safed and Nazareth, and sloping away into the water with a fringe of dwarf-palms and oleanders. Hardly a sound is audible save the ripple of Gennesaret in these thick growths, and the cry of the grebes and the cranes as they fly to and fro along the shore, seeking their food among the shoals of small fish. If any human voice be heard, it will be the chatter of Arab girls, in their black tents, pitched for a day or two among the ancient stones, while the men have gone to sell a mare to the rich Turks at Nazareth, or to rob the poor Fellaheen of their grain in the fields below the hill of Safed. At times may be seen the rude temporary hut of fishermen who drag nets still through the wavelets, and "enclose both small and great." At other times Tell-Hûm is voiceless and desolate, with no sign to mark the site of a famous town, made holy by one Citizen; no sign save a few broken capitals and defaced plinths, among which the Palestine lilies shoot thick and green, the rank fleshy leaves of the

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cactus push and spread, and the mandrakes creep, with their sickly purple blossoms and evil odour. Tradition has never been sure that this low acclivity upon the water's brink was actually the grave of Capernaum; but there has been no doubt that the spot was nigh to the town, and the centre of hallowed memorials of the Great Teacher. Northward, the little lake steals out from the feet of Mount Hermon into its placid basin; opposite are the bare yellow and red hills of the "country of the Gadarenes." Looking along the oleanders of the hither brink the eye may mark the sites of Bethsaida, of Mary Magdalene's village, and the verdant plain of Gennesaret. The Teacher also must have looked hence, and seen those spots; the lake must have rippled just thus on its rim of white sand, speckled with gray and pink shells; the hills beyond must have been as bare and sunburnt, and the glance must have travelled away upon the wavelets, as it does now, towards the marshes where the tiny inland sea pours its sweet waters by the Jordan, to be lost in the steaming and salt caldron of the grim Dead Sea. And turning from the lake, the hills that rise from its border are all monuments of Him. Yonder crag is still called the "Mount of the Sermon;" close below it, though out of sight, is the little table-land with "much grass in the place," which the Arabs call *Tell-el-khobz*, the mound of the five loaves: and past it the hill-path winds away from Tiberias, among the gray and brown rocks of the endless lilies, to Nazareth, by Cana of Galilee.

If Tell-Hûm be at last identified as Capernaum, an intense feeling of interest and veneration will, in the eyes of travellers and pilgrims, attach to this quiet spot. The evidence has long been strongly in favour of the identity; the natives themselves speak of the place as *Kefr-nahon*, which is, indeed, the actual ancient title; and the ruins on the hill, though few and scattered, prove that edifices of importance once stood there. It is announced that the excavations made within the mound have brought to light a series of white marble columns—arranged symmetrically—with other curious and interesting relics. Whether these are Jewish or Roman cannot be yet pronounced; but what is certain is, that if this is the chief building of ancient Capernaum, in it, or near at hand, and upon the same soil and level, the feet of the Good Master came and went day by day, as He lived and taught in the little city by the lake. Hard by the very columns which are now uncovered, perhaps among them, the Centurion met him; to these columns, or others within sight, He "descended from the mountain," when the words of a pure morality and the wisdom of a new love drew "great multitudes" after Him, "so that He entered into a ship and taught." In this very spot He lived and spoke, and hence he set out to cross the hills to Jerusalem.—*Daily Telegraph.*

Lost Arts.

In regard to colours we are far behind the ancients. None of the colours in the Egyptian paintings of thousands of years ago are in the

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least faded, except the green. The Tyrian purple of the entombed city of Pompeii is as fresh to-day as it was three thousand years ago. Some of the stucco, painted ages before the Christian era, broken up and mixed, revealed its original lustre. And yet we pity the ignorance of the dark-skinned children of the ancient Egypt. The colours upon the walls of Nero's festal vault are as fresh as if painted yesterday. So is the cheek of the Egyptian prince who was contemporaneous with Solomon and Cleopatra, at whose feet Cæsar laid the riches of his empire.

And in regard to metals. The edges of the statues of the obelisks of Egypt, and of the ancient walls of Rome, are as sharp as if but hewn yesterday. And the stones still remain so closely fitted that their seams, laid with mortar, cannot be penetrated with the edge of a penknife. And their surface is exceedingly hard—so hard that when the French artists engraved two lines upon an obelisk brought from Egypt, they destroyed in the tedious task many of the best tools which could be manufactured. And yet these ancient monuments are traced all over with inscriptions placed upon them in olden time.

This, with other facts of a striking character, proves that they were far more skilled in metals than we are. Quite recently it is recorded that when an American vessel was on the shores of Africa, a son of that benighted region made, from an iron hoop, a knife superior to any on board of the vessel, and another made a sword of Damascus excellence from a piece of iron.

Fiction is very old. Scott had his counterparts two thousand years ago. A story is told of a warrior who had no time to wait for the proper forging of his weapon, but seized it red-hot, rode forward, but found to his surprise that the cold air had tempered his iron into an excellent steel weapon. The tempering of steel, therefore, which was new to us a century since, was old two thousand years ago.

Ventilation is deemed a very modern art, but this is not the fact, for apertures, unquestionably made for the purpose of ventilation, are found in the pyramid tombs of Egypt. Yes, thousands of years ago, the barbarous pagans went so far as to ventilate their tombs, while we yet scarcely know how to ventilate our houses.

Correspondence.

To the Editor of the Quarterly Journal of Prophecy.

SIR,—"Rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels," &c., (2 Thess. i. 7.) The following reflections on the nature of the "rest" above referred to by the apostle, to which, with the Thessalonian Church and others, he looked forward to attain as the promised "recompense" in the resurrection, when "Christ should come to be glorified in His saints," &c., are suggested by the melancholy fact that, both from the

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pulpit and from so many other places, one continually hears this "blessed hope,"—or, at least, what was designed of God should be the Christian's aspiration,—if not spoken against as something vain, yet held in so light esteem as an expectation so uncertain and remote, or attended with such awful results to the world at large, that it ought not to be entertained by philosophical and sensible persons, *certainly not prayed for*. In fact, if we are not told to lay aside the hope altogether, and substitute for it the bondage of the fear of death, which they call "the coming of Christ," we must at least not talk of it or expect it in our time, the more so as it can be of no practical value. May I not say that thus the *hope of the resurrection* is in a great degree called in question by such persons?

I would remind them that God's command is, that we should be "looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved," &c. Man's counsel, however, is that we should not do this, but rest satisfied with the "principles of the doctrine of Christ," and a "hope" short of this, viz., with the prospect of the soul's "falling asleep in Jesus" at death; and this under the plea that being prepared for the one event we shall be sure to attain the other, and "stand in our lot" accordingly, forgetting, apparently, that there is such an attainment as a "*more abundant entrance into the everlasting kingdom of our Lord and Saviour*" set before us; and that this greater weight of glory is, in part at least, the result of the sanctifying power of the Holy Ghost taking of these "deeper things" of Christ which they reject, and revealing them to the soul as its hope. Again, refusing as they do to receive so plain a portion of Scripture in its *literal* signification, is it so certain, I may ask, as they imagine, that they may not suffer some "loss" in the end? Can such persons be even assured that, while so neglecting and perverting such "precious promises" here, they will fully realise and enjoy the "blessed hope" during their disembodied state?

The substitution of death for the "looking for Christ" and a *resurrection rest*, is, I apprehend, an error which, from an early period, having been introduced into the Church, has proved a fruitful source of heterodoxy, so much so that it cannot be too pointedly condemned. On the other hand, when the comfort and advantage which Christians in the interim have thus been deprived of are considered, it is much to be deplored that such low views of Scripture should have ever been entertained; and all should henceforth be urged to "contend earnestly" for this valuable portion of divine truth,—the more so as we see the day of the Lord approaching,—lest coming suddenly He find us unwatchful, and therefore in darkness on that point.

Truly the soul of the righteous enters into peace and rest at *death*, as indeed it does in some sense when, through the reception of *the truth* into the heart, it rests on Christ alone for salvation, and so "ceases from its own works" as a ground of justification before God. But I conceive it to be puerile to assume that the apostle in addressing the Thessalonians refers to the *soul's* prospect of "rest," for he plainly says, "*rest with us, when the Lord Jesus shall be revealed from heaven,*" &c., which palpably is a rest to be entered upon when Christ assumes His *millennial kingdom*. I cannot therefore accept any "rest" into which the disembodied spirit enters on leaving the body (however perfect, doubtless, it becomes in itself *as a spirit*) as the ground of hope of "rest" or *Sabbath keeping*, which we are assured remaineth for the people of God. No; Christians are both privileged and commanded to look forward to "some better thing," even the perfection of the whole man, which only takes place when they realise the hope of the psalmist, and awake from the dead "after Christ's likeness," or in the words of Job, when "in the flesh they see God." "To die," doubtless, is "gain" to the Christian; but, I repeat, this is not his *hope*. He does not long to "be unclothed," but he does desire to "be clothed upon," or "changed in the twinkling of

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an eye"—he would rather, so to speak, divest himself of this dire effect of the fall, even though, like Peter, almost assured of his bodily death. Death, indeed, to the Christian is but the mere "shadow." From the almost silence of Scripture on the subject, and the many precious promises of the Advent, as well as the commands and exhortations to look forward to the event, it would seem that *faith* was designed as it were "to swallow up death in victory" even now by anticipation—(for by faith we are "risen with Christ" as well as buried with Him in spiritual baptism)—soaring in hope beyond the unclothed state, which being the effect of sin—a state, if not of shame, still an imperfect one, as coming short of the purpose of God concerning us, therefore not designed to be contemplated with the same satisfaction and profit as the resurrection. I say, I see no command to dwell on the prospect of death, while on the contrary I see much to urge our "looking for Christ" in glory at the resurrection. The "souls" of the martyrs "under the altar" are longing for that time when they shall be "avenged" of "the last enemy," and be pronounced "blessed and holy" as having "part in the first resurrection," however undeniable the fact of their present blessedness. I connect the period of "avenging of these martyrs' blood" with their resurrection, for I find by comparing Rev. vi. 10 with Rev. xi. 18 that they are contemporary events.

There can be no doubt that we have to do with *precepts and promises* of God, if we would understand and do His will, or make our individual "calling and election sure," and not with "doctrines and commandments of men," which, in these days of boasted philosophy and wisdom, are ever holding Christians back from attaining to the more perfect knowledge of God. And however such human devices may present "a show of wisdom and humility," &c., they are but "will-worship," and do not tend to the edification of the body of Christ.

The "*rest*," then, the apostle longed for was a rest "ready to be revealed in the last time," when "the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth, &c., &c. . . . and when the moon shall be confounded and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously," (Isa. xxiv.)

We shall do well then to beware of the practical unbelief of such misapplication of Scripture as leads our minds away from great and precious truths which God has designed for our building up *in assured faith and hope and love;* and lest any of us should (as the apostle admonishes us) "seem to come short" of a full reward in the promised "rest."

C. J. H.

To the Editor of the Quarterly Journal of Prophecy.

DEAR SIR,—I. The strange spectacle has recently been brought before us, of Egypt, the land of the Pharaohs, receiving a constitution and parliament. The prospect of Egypt again becoming powerful and rich, may serve to remind the student of prophecy how Daniel the prophet speaks of the "riches of Egypt" in the latter days.

II. We read in Rev. xiv. 20, that, when "the wine-press was trodden without the city, blood came out of the wine-press, even unto the horses' bridles." If this be supposed to have to do with a state of warfare and carnage hitherto unknown, are these as signs of preparation for it? To produce such a result, we want larger armies and more accurate and murderous weapons. The European powers are now reorganising their armies on such a scale that where there were 400,000 in the great Napoleon's time, there will be a

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million soldiers now; and to shed their blood like water, we have breech-loading muskets, revolvers, scientifically-shaped bullets and balls, and rifled cannon.

III. If the two witnesses be slain at Jerusalem, by the aid of the electric telegraph the news could be carried to Rome, Vienna, Paris, &c., in less than two hours; and the three and half days of the exposure of their dead bodies can be reasonably explained of three and a half literal days.

IV. I cannot agree with a candid, able, and impartial writer in your October number, that the Darius (Hystaspes) of Ezra, Haggai, and Zechariah, is to be identified with the Median Darius of Daniel; and that he took the realm of the Chaldeans B.C. 494–3. If so, Daniel must in that year have been a sort of premier at the court of Darius, with almost unbounded influence over the sovereign's mind; and he would have sought and obtained from Darius permission to resume the work of the Temple. Is there the remotest shadow of a trace of such a state of things in what Ezra has related concerning Tatnai, Shethar-boznai, and Darius?

A CONSTANT READER.

To the Editor of the Quarterly Journal of Prophecy.

SIR,—I enclose the following extract from Henry Ward Beecher's Christmas sermon:—

"I know not whether the second advent of Christ is at hand or not. I know not even what the *meaning* of it is. That there is to be a *literal* visit of Christ to the earth again *they* may believe who are wedded to *physical* interpretations of the Scriptures. *I do not so read the word of God.* But that there is to be a *power* of Christ upon the earth that may be fitly *called* His second coming; that the world is to be so filled with His glory that no man shall have occasion to say to his fellow-men, 'Know the Lord,' because all shall know Him from the greatest to the least; and that there is to be a new heaven and a new earth, in which dwelleth righteousness, I do profoundly believe. I believe in a glorious period of *development,* that is to make the world's history as bright as noonday. *What it may be, I know not; and how near we may be to it, I know not.* The *signs* of the times are *auspicious,* and they *all* point in *one way.*"

What can one call this? Is it mysticism, or rationalism, or infidelity? If the second coming be merely *a power,* may not the first coming have been the same? Merely a power, no more! No person; no living Christ; no actual cross!

Such are the expositions of post-millennarians. What must the system be whose exigencies require such interpretations?—Yours,

A STUDENT OF THE SCRIPTURES.

Poetry.

THESE ARE THE TRUE SAYINGS OF GOD.

SURE the record; Christ has come!
  Rich, for us became He poor.
O my soul, then know His love;
  Love Him, love Him, more and more.

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Sure the record; Christ has died,
Bearing on the cross our sin;
Is not this the gate of life?
Son of Adam, enter in!

Sure the record; Christ is risen,
He hath broken every chain.
Silent stands the empty tomb,
Never to be fill'd again.

Sure the promise; Christ will come,
Though the promise lingers still.
Heavy seems the wing of time,
Weary with the weight of ill.

Signs are mustering everywhere,
And the world is growing old;
Love is low, and faith is dull;
Truth and right are bought and sold!

Then when men are heedless grown,
And the virgins slumber all;
When iniquity abounds,
Then He cometh, Judge of all!

Cometh He to raise His own,
Wipe the tear from every eye;
Cometh He to right the wrong,
Trodden truth to lift on high:

To dethrone the lie of lies,
Each dark falsehood to destroy;
To begin the age of light,
Earth's long-sigh'd for Sabbath-joy.

NOTICE.

All readers of this Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and His truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

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THE QUARTERLY

JOURNAL OF PROPHECY.

JULY 1867.

Art. I.—THE GOSPEL ACCORDING TO MATTHEW.

Each of the Gospels has its own distinctive characteristics; and these are not to be obliterated or subordinated in exposition. We may properly enough compare them with one another; we may even gather up their separate accounts into a historical unity; but to work out that unity without carefully preserving their differences, both in style and subject, demands the sacrifice of their value as independent Gospels. Their diversity is, in truth, an evidence of their authenticity; at least we had not so readily received them, had they not evinced quite plainly that, like all other men, the evangelists differed in their modes of thought and statement, as well as in their gifts of grace and natural endowments.

We have to do at present with their diversity; not, however, as bearing on the question of their authenticity, but as bringing out so many various views of that wondrous life which required them all in order to express, or to suggest, as perhaps we should rather say, the idea of its exhaustless fulness.

The Gospel according to Matthew, as that which comes first in order, will now occupy our attention. A few notices of the evangelist himself will preface the consideration of it. They will, in part, prepare us for some of the peculiarities of the Gospel.

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I. THE EVANGELIST.

Of his personal history there is very little known. That he was originally a publican, that he was called by Christ to be one of His disciples, that he was afterwards constituted one of the twelve apostles, and finally one of the four evangelists, comprises the whole that we know of him, so far at least as his history may be gathered from the Scriptures.

But the way in which he adverts to the few facts which he has occasion to mention regarding himself,—there are but two, —deserves some notice.

1. Take the account of *his call to become a disciple of Christ.* The account is given in chap. ix. 9, 10—"And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed Him." There is another account of it in the Gospel according to Mark, chap. ii. 14, 15; and again another in the Gospel according to Luke, chap. v. 27–29. These accounts should be both examined. Only let the following things be noticed. It is from himself we learn that he was originally a publican. The other two evangelists, in relating the fact, do not call him Matthew; they give him what appears to have been his Jewish name, Levi; so that but for his own account we could not have identified him as having once followed an occupation which was universally and most justly regarded as dishonourable, and even infamous, to a Jew. Then Mark and Luke give us to understand that, after he left the receipt of custom, he took Christ home and hospitably entertained Him. Mark also tells us that he was the son of Alphæus, and likely enough, therefore, the brother or stepbrother of James, and a near kinsman, perhaps a blood kinsman, of our Lord; the Lord's brother or cousin, as James is called. From Luke, too, we gather that he was quite in the way of becoming rich; for, when relating how he responded to the call of Christ, he does not simply say, with the others, that he arose and followed Him, but with emphasis,—as if to intimate that it was no small sacrifice that he made in doing so,—that "he *left all*, and rose up, and followed Him;" and then again, as showing how completely he had risen above the mean miserly penuriousness of a rapacious publican, that the entertainment which he immediately provided for Christ was "a great feast in his own house." None of these things is mentioned by himself; not his relationship; not his wealth; not even that the feast was given by himself; that it was in his own house; that it was a great feast; or

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that it was a feast at all. Called to be a disciple, but originally a publican; *that* is what he says of himself; he has no more to say of himself; and the grace of our Lord, as exceeding abundant in calling one like him, is the only thing we are thus allowed to think of in connexion with his call.

2. The same self-abasing spirit comes out no less distinctly in the record of *his appointment to the apostleship.* We have three accounts of that appointment; one by himself, another by Mark, and the third by Luke, from all of which it would appear that the apostles were appointed in couples, and that Matthew belonged to the fourth couple; but while both Mark and Luke name him Matthew, without any reference to his original profession, and, as it were with honour, the first of his couple, "Matthew and Thomas," he puts himself second, "Thomas and Matthew," and at the same time adds, as if, by putting the black mark upon his name, he would, in the spirit of that apostle who says of himself, "Who was before a blasphemer, and a persecutor, and injurious," bring out in contrast the riches of the grace of Christ—"Matthew *the publican.*" But in truth, we can have no idea of the opprobrium attached to such a designation. Somehow it has come to be enshrined in the Christian mind as the symbol of humility and honesty, of penitence and prayer. The publican of the Gospel; which of us thinks ill of him or speaks ill of him? It is the Pharisee, the religionist of his day, for whom we reserve our contemptuous thoughts and our epithets of abuse. The story of Zaccheus, the honest publican, who restored fourfold to all whom he had at any time defrauded by over-taxation, and who received Christ into his house so joyfully; and the parable of the Pharisee and the publican, in which the contrast between the two is so put as to commend the publican to our most Christianly affectionate regard, present our ideal of a publican. It is remarkable that neither the story nor the parable is to be found in this, the Gospel by the publican. They are both to be found in the Gospel according to Luke. Had they been recorded by Matthew, it might have been said that he was desirous of extenuating the ignominy of his profession, and therefore he makes no mention of them. It is not from him that we derive our favourable impression of publicans. It is in his Gospel that these impressions are completely removed; for while in the other Gospels we read of publicans as associated with sinners—an association, however, which does not very much offend our propriety or our taste—here, in that memorable sentence of our Lord's which Matthew as a publican could never forget, however others might, and

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which he, therefore, alone records, we read of them as associated with harlots, (chap. xxi. 31, 32,)—"Verily, I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not, but the publicans and the harlots believed him." Observe the association—the harlots, the most depraved of women ; depend upon it, the publicans, as alongside of them, were in general the most depraved of men. We do not mean to say, or to suggest, that Matthew was a person of profligate character when called by Christ. Had that been the case, it is not likely that he would have been placed, at least so early as he was, among the Twelve. But the post he occupied under the alien heathen government of Rome as a collector of its odious tolls and customs, was quite as bad in the estimation of at least the Pharisees as profligacy itself. He may have sought, like Zaccheus and others, to be an honest publican ; to be even a religious publican. No matter. By the Pharisees, and probably by many more, if not by all, of the orthodox among the Jews, he was, as it were, excommunicated, or at least shut out from everything like friendly fellowship; and every one who has observed the moral influence of such exclusion, so depraving in its operation and effects, will readily recognise the obligation of this publican to that grace which called him away from so much that was perilous to his eternal interests to follow Christ.

So much for the evangelist. He was originally a publican. Only from himself do we learn that he was so. It is, by the way, a singularly impressive testimony to the genuineness of his Gospel; to the fact that he was most certainly the author of it. None but himself would have been silent upon what has done so much to reflect credit upon the publicans; and none but himself would have been so careful to let it be known, when he was recording his name among the apostles of Jesus Christ, that he was originally a publican. The ex-scriptural notices of his future life and labours are of no historical value. They simply amount to this, that after a fifteen years' residence in Jerusalem, or somewhere in Palestine, where he wrote this gospel, he went abroad and preached the Word in different countries, and at length, according to a somewhat doubtful legend, died a martyr's death. But we need not attempt to make anything of these traditions. Enough for us that his Gospel stands first in the New Testament canon. It was probably the first which was committed to writing and published to the world. At all events, it is the first which claims our attention and regard.

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II. THE GOSPEL.

It is inscribed "The Gospel according to Matthew;" that is, the Gospel of which Matthew is the author, and in that aspect or view of Christ which he undertook to exhibit to his readers. It is not believed that the inscription was prefixed to the Gospel by Matthew himself, but it has been so prefixed from the earliest ages, and has been always regarded as correctly ascribing the Gospel to its proper author. We pass to the peculiarities of the Gospel.

1. Almost the first peculiarity which strikes a reader in the perusal of it is *its systematic form.* Every part of it is distinguished by its orderly arrangement. The chronological order is set aside to a considerable extent, and a topical order is adopted which is quite as valuable in its own way and for its own purpose. Discourses, parables, prophecies, miracles, are grouped together by themselves in separate chapters. We have whole chapters devoted to each of them in succession,—chapters with nothing in them but sermons,—chapters with nothing in them but miracles,—chapters with nothing in them but parables, and so on,—all classified according to their subject, and all bearing on the illustration of some particular feature of the official character of our Lord, or the demonstration of some particular claim, or other circumstance connected with it. In connexion with this peculiarity of arrangement, it has also been observed, that this Gospel is not so minutely graphic in its details as the other Gospels; but the perfection of finish, and the sublimity of effect produced by its admirable combinations, are quite sufficient to compensate for the comparative generality of its descriptions; and besides, these combinations are often accompanied with such sharp and striking contrasts, that both our instruction and our interest are most felicitously secured. It may be added, that this methodical arrangement bears upon it the unmistakable impress of its authorship. As a publican, Matthew must have been trained to the practice of methodising his business-transactions according to some sort of rule or order. If he did not keep accounts in the way that tax-collectors now do, it may be at least presumed that he had learned the art of writing; and in his office, or at the receipt of custom, was more or less habituated to the practice of systematic business arrangement, if not also of orderly official book-keeping. Perhaps it was on this account that of all the apostles he was honoured, as being the best qualified in point of acquirement, to be the author of the first Gospel in the canon;—first, it is believed in point of date as well as in point of order. Any-

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how, the orderly habits of his profession, and the orderly character of his Gospel, are strikingly harmonious; so that here again we have another singularly impressive testimony to the genuineness of the Gospel.

2. But the main peculiarity of the Gospel is to be observed in *its distinct representation of Jesus as the Christ,—the Messiah promised to the fathers, and so often spoken of as such, in the prophecies of the Old Testament Scriptures.* This was the representation which was specially required to secure and to confirm the faith of pious Israelites, who sought in Christ for "the Son of David, the Son of Abraham;" and, accordingly, there is reason to believe that Matthew primarily intended his Gospel for Jews, or at least for Christian Jews. On this account it may be called, not improperly, the Hebrew Gospel. Some, indeed, believe on the testimony of certain of the Fathers, that it was originally written in the Hebrew language, but this is again denied by others: and nothing can be positively affirmed on the subject, except that it is the Gospel for the Hebrews, the Gospel particularly designed for them. We do not find in it such explanations of Jewish localities and Jewish usages as are common in the Gospel according to Luke and the Gospel according to John, which were addressed in the first instance to Gentile readers. There is, on the contrary, a variety of allusion in it which seems to presuppose, on the part of its readers, an acquaintance with Jewish manners and peculiarities, such as could hardly belong to others than Jews. There is also a much greater frequency of reference in it than in the other Gospels to the fulfilment of Old Testament prophecy, together with other indications of a design to establish, on grounds specially adapted to command the conviction of Jews, the claim of Jesus as the Christ to the kingdom of His father David. Perhaps it is on this account that dates and minute details are not given in it as in the other Gospels. The object of the evangelist is evidently to furnish, not a chronological history of the life of Christ, but rather a doctrinally historical survey of it, so to speak. Hence we have in it, as already noticed, a grouping together of the words and the deeds of Jesus,—of His sermons and parables, of His miracles and movements, without much regard to localities and dates, but as plainly proving in the plenitude of their combination, that the ancient prophecies were fulfilled in Him, that He was the very Messiah foretold in them, and that it is therefore vain, and worse than vain, to look for any other. Then, in addition to this bringing and blending together of the prophecy and the history, so that they appear as if no more twain but one in

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Christ, there is also a continuously sustained reference in almost every chapter to the kingship and the kingdom of the Lord Jesus, as that in which He was pre-eminently proved to be the true Messiah. It must be obvious that this was absolutely necessary in a Gospel designed for Jews. They could receive no Saviour, welcome no Messiah, but such as answered to the character of the Son of David, the Son of Abraham, of One who was at the same time "both Lord and Christ."

3. Accordingly, this Gospel, as designed to command the faith of the Jews in Jesus as the true Messiah, is distinctively *the Gos pel of His Messianic royalty.* As such, the memorial of it, or, if you will, the symbol of it, is not, as the Church of Rome makes it, the man-face, but the lion-face of the cherubic symbol; at least, as the emblem of Judah's royalty, this hieroglyph most appropriately distinguishes or describes the peculiar aspect of the character and office of Christ which we have here portrayed.

This may be demonstrated very easily: the most cursory examination of the Gospel may indeed suffice to verify it.

(1.) *Let us run over the Gospel* briefly. To begin with the first chapter:—the first verse, even although it should be held to be but the designation of the genealogical table of which it is the heading, may be said to form the motto of the whole Gospel; to announce by anticipation the subject of it, the burden of it. "The book of the generation of Jesus Christ, the Son of David, the Son of Abraham;" that is to say, of Jesus Christ, who is at once the Root and the Offspring of David, the Heir and the Possessor of the Davidical kingdom in its very utmost extent, as embracing, according to the original promise to the father and founder of the Jewish race, "all the nations of the earth." Then look at the second chapter; and how readest thou? "Now when Jesus was born in Bethlehem of Judea, behold there came wise men from the east to Jerusalem, saying, Where is He that is born King of the Jews?" Turn to the third chapter; and there is "John the Baptist preaching in the wilderness of Judea, and saying, Repent ye, for the kingdom of heaven is at hand." Then in the fourth chapter, after the account of the temptation in which the offer of "all the kingdoms of the world" is mentioned last, as according to the idea of this Gospel, the climax of the temptation, we read of Jesus Himself beginning to preach; and the subject of His preaching is precisely the same as John's; "From that time Jesus began to preach, and to say, Repent, for the kingdom of heaven is at hand." Observe, the devil would have had Him to prefer "all the kingdoms of this world," but His "kingdom is not of this

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world,"—"the kingdom of heaven is at hand." "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom." Then in the fifth, sixth, and seventh chapters, we have the sermon of this gospel of the kingdom. The sermon begins with the beatitudes of the kingdom, "Blessed are the poor in spirit, for theirs is the kingdom of heaven;" "blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven." Proceeding with the laws of the kingdom, it delivers them in that autocratic style which belongs to Christ as King, "Ye have heard that it was said by them of old time,"—"But *I* say unto you." Towards the conclusion there occurs this description of the subjects of the kingdom, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." The whole is wound up by the evangelist in the final remark which will be seen, as thus considered, to be most emphatic, "For He taught them as one having authority"—the authority of one who was King as well as Prophet, "and not as the scribes." Then in the eighth and ninth chapters His miracles are recorded in a manner which illustriously sets forth His royal majesty, and at the end we read, "Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people." Then in the tenth chapter we have the ordination of the twelve apostles with their commission, "Go to the lost sheep of the house of Israel, and as ye go, preach, saying, The kingdom of heaven is at hand." Then again in the eleventh chapter we read, that "since the days of John the Baptist the kingdom of heaven suffereth violence, and the violent take it by force;" and in the twelfth chapter that He vindicated His authority as Lord of the Sabbath, when on that day, His disciples, being an hungered, plucked and ate the ears of corn in the fields, by appealing to "what David did," and that upon His healing "one possessed with a devil, blind and dumb," "all the people were amazed, and said, Is not this the Son of David?"

(2.) But not to refer thus particularly to the remaining chapters, although similar illustrations might be cited from all, or almost all of them, *we may perhaps still better see the distinctive characteristic of this Gospel by comparing it with the other Gospels.* We always see objects best by contrast—at least their peculiarities. Take the genealogy of our Lord as given by both Matthew and Luke. In Luke it runs up to Adam, for there He is the Son of man; in Matthew, where He is seen not so much

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in His mere humanity as in His covenant royalty, it goes no higher than Abraham. Then from David, who is twice over in it called "the king," down to the captivity it runs in the line of the royal seed who occupied the throne of David; while in Luke, who gives the lineal, not the legal genealogy, the royal dignity of David is not so much as mentioned; and the line also diverges from the royal branch of his family and household, and only touches it again at the period of the Babylonish captivity, when the Davidical kingdom came to an end. Turn, in the next instance, to the notices in the same evangelists of the infancy of Christ. In Luke He is the "Child born;" in Matthew He is the "King born." In Luke His birth is the visit of "the dayspring, to give light to them that sit in darkness and in the shadow of death," the dawn of "a Light to lighten the Gentiles;" whereas in Matthew it is the advent of "a Governor to rule My people Israel," "the King of the Jews." Then pass to the preaching of John the Baptist; it is in Matthew, "Repent, for the kingdom of heaven is at hand:" in Mark and Luke it is "the baptism of repentance for the remission of sins,"—no mention is made of the kingdom; while in John, whose notice is also characteristic of his Gospel as the Gospel of the divinity of Christ, it is, "This is He of whom I spake. He that cometh after me is preferred before me; for He was before me." Then just notice the sermon on the mount, the substance of which, as given by Matthew, is repeated by Luke; the expression in the beatitudes, "For theirs is the kingdom of heaven," only occurs in Matthew; and the doxology to the Lord's prayer,* "For Thine is the kingdom, and the power, and the glory, for ever, Amen," is also peculiar to this Gospel, being omitted by Luke altogether. Then pass over to the scenes of Calvary. The only one of the seven sayings of the cross which is recorded by Matthew is that from the 22d Psalm, "Eli! Eli! lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?" but you have only to turn to the psalm itself, which is not unreasonably supposed to have been repeated by Christ from beginning to end, in order to see how appropriately He fell back upon it, or at least took the saying from it as related in this Gospel. It is distinctively the psalm of the kingdom, of the kingdom founded upon His sufferings, upon the atonement-sacrifice of the Lord Messiah. Sorrowful as is its beginning, how triumphantly does it end,—exactly like the history of the cross in Matthew. "All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations

* The genuineness of the doxology has been questioned; but its appropriateness to Matthew must be allowed.

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shall worship before Thee. For the kingdom is the Lord's, and He is the Governor among the nations,"—so the psalm. "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you,"—so the Gospel. Then to pass over other facts and incidents which are related by the evangelists in common, but by each of them with his own characteristic distinctiveness; let a glance be taken of some of the parables as found in the different Gospels. Take, for example, the parable of the marriage supper. In Matthew (xxii. 2) it is, "The kingdom of heaven is like unto a certain king which made a marriage for his son." In Luke (xiv. 16) it is simply — without any reference to royalty—"A certain man made a great supper, and bade many." All the parables in Matthew, with three exceptions, are, in fact, parables of the kingdom of heaven, while in none of the other Gospels is there even one parable in which the kingdom of heaven is so much as mentioned. There are parables of the kingdom related in the other Gospels; but while in Matthew it is "the kingdom of heaven" that is spoken of,—the kingdom of which Christ occupies the throne, as Himself the monarch of it, in them it is "the kingdom of God," a designation under which He seems to subordinate Himself, as it were, to the position of a subject of the kingdom. Thus in the parables of the mustard seed and the leaven, Matthew writes, (xiii. 31,) "The kingdom of heaven is like to a grain of mustard seed;" (xiii. 33,) "The kingdom of heaven is like unto leaven:" but Mark, (iv. 30–31,) "Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? It is like a grain of mustard seed:" and Luke, (xiii. 18,) "Unto what is the kingdom of God like? and whereunto shall I resemble it? It is like a grain of mustard seed." (xiii. 20,) "Whereunto shall I liken the kingdom of God? It is like leaven." Even in those parables in Matthew which are not parables of the kingdom of heaven, because they immediately refer to periods and events antecedent to the actual establishment of that kingdom, when Jesus was personally exalted as both Lord and Christ to the right hand of God the Father, there are characteristic allusions and expressions not to be found in the other Gospels. For example, in the parable of the sower, which refers to the work of Christ as a Prophet on earth before He was a King in heaven, and in which therefore the kingdom of heaven is not the subject of illustration, the seed is interpreted as "The word of the kingdom:" whereas in Mark it is simply called "The word," and in

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Luke "The word of God." Again, in the parable of the vineyard, which also in its subject precedes the establishment of the kingdom of heaven, Matthew begins, "There was a certain householder,"—house-lord it is, a title of authority,—"which planted a vineyard;" while both Mark and Luke drop the idea of dignity and say, "A certain man." Then again in the parable of the two sons, which makes no reference in any form to the kingdom, it is added, by way of explanation, "Jesus saith unto them, Verily I say unto you, that the publicans and harlots go into the kingdom of God before you." The kingdom here occurs in the explanation; but still it is not "the kingdom of heaven;" it is "the kingdom of God," because the parable refers to the times of John the Baptist, which preceded "the kingdom of heaven," "For John came unto you in the way of righteousness, and ye believed him not; but the publicans and harlots believed him." Let us here remark, in passing, that the phrase "the kingdom of God," as it occurs in Matthew, will be always found on examination to refer to the kingdom before it became "the kingdom of heaven" by the rejection of its King from earth and His reception into heaven. To instance two passages, (xii. 28,) "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you." "The kingdom of God;"—*that* had come, because the King—the Divine King Himself—was there among them; but not "the kingdom of heaven," that was at hand only: it did not come unto them till Christ "sat down on the right hand of the Majesty on high," (xxi. 43,) "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." "The kingdom of God;" the Jews had that. God was their King—His theocracy was their boast, their glory; but they never had "the kingdom of heaven." They might have had it, and they would have had it, had they not rejected the counsel of God against themselves, so that others were preferred; it was set up among the Gentiles.

(3.) But the subject is too vast to admit of further illustration: there are so many suchlike characteristic and equally significant modes of expression in Matthew which distinguish his view from that of the other Gospels. Let me only refer to a very few additional passages and phrases (few among many) by way of showing that *the evangelist's view of the Son of David, "the King of the Jews," is not that of the carnal or secular traditionalism of his day, but that of the Old Testament prophecies* which the Scribes and Pharisees with all their pretence of scriptural erudition did not understand—that of the king whose kingdom is founded on atonement-sacrifice, on

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atonement-righteousness—whose kingdom is constantly opposed and rejected by the rulers of the world—whose kingdom, in short, is not of this world,—while at the same time, and in the highest sense it embraces it—it embraces all heaven and earth together.

There is, first, *the significant expression itself*—"*The kingdom of heaven.*" This expression occurs in Matthew only, being used, according to Cruden, as many as thirty times, and never so much as even once in the other Gospels. Is not this significant? We may surely learn something from it, as thus the uniform designation of the kingdom in the Gospel of the Messianic royalty. "The kingdom of heaven!" Can the miserable kingdom of Papal Rome—can any secular kingdom, whatever it may be, and wherever it may be, ever be held to stand for that? Had it been "The kingdom of God," it might have been said, "That as Israel, an earthly people with an earthly centre, were once the kingdom of God, so an earthly people with an earthly centre might be that kingdom still;" * but when in the gospel of the kingdom it always appears as "the kingdom of heaven," the argument is gone. It is a kingdom which is quite distinct from the kingdoms of the world, which is above them altogether.

Then there is also *the equally significant expression,* "*The Church.*" This expression also occurs in Matthew only. The other evangelists never name it. Here it is named over and over again, and always in connexion with the kingdom of heaven, and as, in fact, identical with it. The divine prescience comes out in this quite unmistakeably. It obviates by anticipation the argument with which we are sometimes met, that, because the kingdom of Christ is the kingdom of heaven, He is not yet a King, or He has not, at least as yet, a kingdom; and that therefore the corporate organisation of Christians into a visible Church, or spiritual kingdom, in immediate subjection to Himself, is not a matter of Christian duty. But no. It is here, in the gospel of the kingdom, that we find the Church invested by Christ Himself with the functions of discipline and self-government,—"The kingdom of heaven," and, as such, established and sustained even on earth by the spiritual sanctions of a divine authority. "And I say also unto thee, That thou art Peter, and upon this rock will I build my church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." "Moreover, if

* Jukes on the Gospels, 72.

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thy brother shall trespass against thee, go and tell him his fault between thee and him alone. If he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church. But if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven."

Then in the next place, alongside of the spiritual independence of the Church—"the kingdom of heaven"—and quite in harmony with it, there is *the due recognition of civil authority as paramount within its own sphere of action,* and not to be resisted in the legitimate exercise of its functions under any pretence of allegiance to the kingship and kingdom of Jesus Christ. It is in this Gospel only, for example, that the duty of paying tribute to the civil power is expressly taught by both the precept and the example of our Lord. When the Herodians and Pharisees tempted Him to teach sedition by the crafty question, "Is it lawful to give tribute unto Cæsar or not?" Mark and Luke represent Him as saying, "Bring me a penny," "Show me a penny;" and it has been alleged that His admirable reply, when it was brought to Him, "Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's," was only an ingenious evasion of the question put to Him; but as Matthew puts it, He said, "Show me the tribute money," so that it was with the penny in His hand as tribute money that His reply was given; and accordingly it was no evasion, but an explicit inculcation of the duty of payment. If any doubt of this should still remain, it is completely removed by the fact that our Lord actually paid tribute, and also on one occasion wrought a miracle to provide the means of doing so. The fact is only recorded in this Gospel—in the Gospel by the publican; and it is so like the publican to record it, (xvii. 24–27.) "And when they were come to Capernaum, they that received tribute money came to Peter and said, Doth not your master pay tribute? He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? Of whom do the kings of the earth take custom or tribute? Of their own children, or of strangers? Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free. Notwithstanding, lest we should offend them,"—notice the reasoning here; it matters not what the tribute in question may be said to be; be it that it

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is tribute collected for sacred rather than for properly civil purposes; those who, as under the theocracy of Christ, resist the payment of civil and also ecclesiastical imposts when collected by civil power, may perhaps learn a lesson,—"Go thou to the sea, and cast an hook, and take up the fish that first cometh up, and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee." Again, it is in this Gospel only that the authority of Pilate is expressly recognised. In the other Gospels he is simply named Pilate; here he is "the governor," or "Pilate the governor." Then again, it is in this Gospel that we find the words of Christ, when He rebuked the unlawful resistance of Peter on the occasion of His apprehension; "Put up thy sword into his place;" words which are, indeed, to be also found in the Gospel according to John, but not as accompanied by the following, which are to be found in this Gospel only, "the gospel of the kingdom," "For all they that take the sword shall perish with the sword."

But we cannot condescend on all the references which we had marked. We pass from references to *the kingdom as founded on atonement righteousness,* the key-note of which may be found in that significant utterance which is peculiar to this Gospel, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness;" from references also to *the kingdom as constantly opposed and rejected by the rulers of this world,* the first of which meets us in the persecution of Herod when the King of the Jews was but an infant, and the last in the crucifixion, when Pilate ordered that inscription to be put upon the cross, "This is Jesus, the King of the Jews." We shall only notice further one or two explicit references to *the catholic extension of the kingdom* beyond the consecrated boundaries of the land of Israel to the utmost boundaries of the Gentile world. In the opening genealogy we find the names of four Gentile women, Thamar of Timnath; Rachab of Jericho; Ruth of Moab; and Bathsheba of Gath; all of them aliens by birth to the Abrahamic family; and we thus see, at the very outset, how Matthew, Jew and publican, as originally he was, distinctly understood that, according to the Abrahamic covenant, more than the Abrahamic family, even "all the families of the earth" are to be "blessed" in Christ. Then, on the birth of the King of the Jews, it is not the Jews, but "wise men from the east," the first-fruits of the Gentiles, who came to worship Him; and again we see how Matthew had altogether risen above the exclusive bigotry and traditionalism of his nation and his day, and how he should have been so careful

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to record these and other sayings of his Lord and Master, which are only to be found in his Gospel,—"And I say unto you that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth." "All power is given unto Me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world."

NOW TO CONCLUDE. Let us not fail to *make a practical use of the view of Christ which is thus exhibited in this Gospel.* It is not enough, in our examination of the several Gospels, that we can place ourselves in the proper standing point of contemplation, so as to view each separate likeness as it has been drawn, and in the very light and shade in which it was intended to be seen. Let us remember that the Gospel has been committed to writing for the accomplishment of other and much higher purposes, and let us read and study it for these purposes. In the Gospel according to John we behold Christ as the Son of God, and we are expressly told that that Gospel was written that we should believe in Him as such, and receive power to become ourselves the sons of God. In the Gospel according to Luke we behold Him as the Son of man, and we come to know that as such He was the Pattern-man, and that, as He was, so should we be in the world. In the Gospel according to Mark, we behold Him in the form of a servant, the servant of God; and we learn of Him, as such, the lesson of patient endurance, and unmurmuring obedience, and unwearied exertion in the duties of our station and our vocation, whatever that may be. And so in the examination of this Gospel, the Gospel according to Matthew, where we behold Him as the King of Israel, let us bow to His authority; let us touch, in token of our submission, the outstretched sceptre of His grace; let us prove ourselves to be "a willing people," willing to be for Him, and willing to do for Him, as He may command in the day of His kingly power. And with this view, let us here read a passage, which is only to be found in this Gospel, and certainly as precious a passage as is to be found in any of the Gospels;—it shows, too, in its peculiarly affectionate style, that the Jesus of Matthew, however differently viewed by him, is in reality the same as the Jesus of John, for it reads like a passage from the pen of the beloved disciple; only that, as occurring in Matthew, the Gospel of royalty, it is invested with the majesty of royalty: (xi. 27–30,)

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"All things are delivered unto Me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke"—observe, He speaks of His yoke, of the service which He requires, for it is as the King that He here addresses us—"For my yoke is easy, and my burden is light." The wise man saith, "Where the word of a king is there is power." So here. "I counsel thee to keep the King's commandment, and that in respect of the oath of God. Be not hasty to go out of his sight; stand not in an evil thing, for he doeth whatsoever pleaseth him." And let us also read another passage, equally gracious, and equally royal too. We take it from the last of the parables of the kingdom —a parable only to be found in this Gospel—the parable of the final judgment, in which the Son of man is introduced as sitting upon "the throne of His glory," and passing sentence upon "all nations" who are gathered before Him. "Then shall the King"—"the King!"—"say unto them on His right hand, Come, ye blessed of my Father, inherit the kingdom,"— "the kingdom!"—"prepared for you from before the foundation of the world." "And the King"—"the King!"—"shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me." How this glorious representation should win us over to the side of Christ. Like Amasai to David, when the Spirit came upon him, and he said of himself and the men that were with him, "Thine are we, O David, and on thy side, thou son of Jesse," may every one of us now say,— O that the Spirit would come upon us, that we may say it, each one for himself, and every one together, "Thine are we, O Jesus, and on Thy side, Thou Son of David, Thou Son of God."

Art. II.—WATCH UNTO PRAYER.

These words divide themselves into two parts. First, The truth announced—the end of all things is at hand. Secondly, The exhortation to duty founded upon this truth—be ye therefore sober, and watch unto prayer.

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First, then, we have a most solemn truth announced to us. The end of all things is at hand.

There are some who interpret this of the end of the Jewish empire, and refer it to that fearful overthrow of their power by the Romans, which overwhelmed them in such hopeless ruin, and left them without a city or temple; almost without a name. But that it cannot refer to the destruction of Jerusalem is evident from the circumstances *in which* and the persons *to whom* this epistle was written. Neither the apostle nor the individuals to whom he was writing had, *at this time*, any very *peculiar* or *personal* connexion with Judea or Jerusalem. It is true, indeed, that the apostle was a Jew, and therefore so far he must always have had a certain interest in the welfare of his country; but he was at this time residing at a distance from it. It is also true that the Christians to whom he wrote were Jewish Christians, as appears from several passages in the epistle; but these were also far from their native land, scattered abroad, as the apostle tells us, throughout Pontus, Galatia, Cappadocia, Asia, Bithynia; and therefore any *personal* interest which they might be supposed to have had in Judea was taken away. We do not see how the destruction of Jerusalem was to be such a very solemn motive to be sober and watch unto prayer, to persons who were at such a distance from it, who were to have no share in its dangers and disasters, whose circumstances would in all probability be *bettered by such an event*, because by it the power of their fellow Jews, who were their bitterest enemies, would be broken; and who had, moreover, far severer trials nearer at hand—trials in which the downfall of a distant city would be unnoticed;—I mean the terrible persecutions which they were at that time enduring from both Jews and Gentiles in these several cities and countries where they were scattered abroad.

Besides all this, the expression "the end of all things" is too strong, too comprehensive, too universal, to apply to the ruin of a single city and the overthrow of a single nation, though that city and that people were the city and the people of God.

For these reasons we would reject this meaning, and prefer the more common one; and the one which we are persuaded would strike every plain reader as the true one—the end of this present state of things—the grand crisis of the world's history. And if this be adopted as the meaning of "the end of all things," then we see at once the full force of the expression itself, and are made to feel the full power and solemnity of the exhortation here addressed to us—be ye therefore sober and watch unto prayer.

We are so much accustomed to see day after day ushered in

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without break or intermission, that we expect as by a sure instinct, that the conclusion of the one day *must* be followed by the dawn of the next. And it seems like a violence done to our very nature to realise a time when the succession shall be broken through—when the present order of day and night shall find its end, and a new order of things begin. We have had so much experience of the stability and strength of this globe of ours, on whose surface we tread, that the idea of a universal convulsion that shall dissolve its pillars and tear up its foundations seems so unnatural that we cannot bring our minds to face it, let our understandings speak as they may. We are so much accustomed to see sun after sun arise with unfailing regularity and unexhausted brightness, that it seems to raise a revolt in our whole nature to think upon the time when that sun shall go down to arise no more—when the stars shall be obscured, to shine no more; yea, when the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. All things seem to us fixed by a perpetual law, fettered by an everlasting chain which force cannot break, and time cannot dissolve. We look for the continued succession of day and night; the perpetual stability of the earth; the everlasting duration of the heavens.

I do not, by any means, wish to affirm that in all this there is any real doubt or denial of the truth of the Scripture declarations regarding the dissolution of the present state of things; for I do not now speak of that unhappy class of men who reject the truth of God on these points. I speak of those who truly receive the oracles of God, and are most willing to submit themselves in everything to its dictates and declarations; and upon the point of which I have been just speaking, who are, it may be, as ready to receive the truth as upon any other. Nor would I bring any charge against them of doing otherwise. What I mean to charge them with is this:—That though believing with all sincerity these declarations regarding the end of all things, yet they are so much accustomed to the regular succession of events, that they do not realise this mighty catastrophe as at hand. They believed these declarations vaguely, as truths to be some day or other accomplished, in the far futurity of things, but they do not realise them as so near and so certain as Scripture proclaims. They believe that some future generation may have the regularity of their order of things broken in upon by the fulfilment of these threatenings; but they do not endeavour to impress themselves with the idea that for aught they know their own order of things, even in their own day, may be broken in upon by "the end of all things."

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As a similar instance of the state of feeling, and one which may enable you to understand exactly what we mean, we take the manner in which we all feel with regard to our own latter end. There is not one of us who doubts this truth at least, that it is appointed unto men to *die.* In the belief of this, all men, however differing in doctrine and sentiment, without dispute concur. All believe that sooner or later they must die. But while believing this, how do they *feel* in the prospect of it, how do they *act* with regard to it? Do they feel and act as men who profess to believe the uncertainty of life, and the certainty of death? No; on the contrary, they seem to act as if they were immortal, or if not immortal, at least sure of a long protracted age. They profess to believe that, for aught they can say, they may not see to-morrow; yet they act as if they were sure that they must live for ever. They have no objections to admit most fully all the chances and uncertainties of life; but still they hurry on in their reckless path as before. They have seen many a day, many a year pass over them already, and why may they not see as many yet to come. They have gone out and come a thousand times; they have laid themselves down and risen up for many thousand nights and mornings, and why may they not do the same as many more? Now we do not charge such men with denying that they must die—we charge them with believing it and yet manifesting no corresponding, no adequate emotion or conduct. We charge them with utter and infatuated recklessness, and gross, unreasonable want of forethought in the matter.

And it is just the same charge which we bring against those who profess to believe in the end of all things, yet act as if the present state of matters were sure to be perpetuated without prospect of change, of termination. We charge them with gross inconsistency; we charge them with the grossest stupidity and indifference; we charge them with most unreasonable blindness of eye and insensibility of heart; with the most infatuated want of forethought that a human being could manifest. The end of all things they know to be certain; nay, they know it to be at hand, yet neither by their conduct nor by their words do they give any proof that they feel this as a real and influential truth.

To bring, then, the matter as strongly before them as possible, let us briefly advert to a few considerations which may enable them the more fully to realise it as a truth personally concerning them, and that not remotely but closely, and at the present time.

Observe, then, how frequent and strong are the declarations

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of Scripture upon this matter:—"The end of all things is at hand; the judge standeth before the door; the day of the Lord will come as a thief in the night; for when they shall say peace and safety, then sudden destruction cometh upon them as travail upon a woman with child; and they shall not escape." "Ye know at what hour your Lord doth come . . . . Behold, the day cometh that shall burn as an oven . . . . behold, the end is come, the time is come, the day of trouble is near, the day of the Lord is near, a cloudy day; howl ye, saying, Woe worth the day," (Ezek. vii. 7, xxx. 2, 3.) "This I say, brethren, the time is short, it remaineth that both they that have wives be as though they had none, and they that weep as though they wept not, and they that rejoice as though they rejoiced not, and they that buy as though they possessed not, and they that use this world, as not abusing it; for the fashion of this world passeth away." "Behold, I come quickly . . . . behold, I come as a thief . . . . the coming of the Lord draweth nigh." Such are the strong, the reiterated statements of Scripture; all setting before us the end of all things, and the coming of the Lord, as an event near at hand, and to be realised by all as at the very doors. And when we remember that it is now near two thousand years since these declarations were given forth, the warnings proclaimed, with what double power and vivid reality ought they to flash before our eyes, and force their way into our souls, who are living in the last age of the world, and who must therefore feel that these threatenings come now armed with double power. What the apostle spake of as near at hand in their days must be far nearer now. Every closing year, and every finished century, has been increasing this uncertainty, as it shortened the time. We stand on the very edge of time. We have almost reached the span of this world's duration, the period of its ungodly career; and in the attitude of breathless expectation, half hope, half fear, we are looking out for the arrival of the judge.

It is not for us to know the times and seasons which God hath put in His own power, and it is not for us to presume to fix dates and periods; but there are many things which we cannot help observing, as indications confirmatory of the truth of what I have just stated. The periods of prophecy seem now almost run out, and with their termination comes the end of the present order of things. The signs of the times most impressively force upon us the conviction that the end of all things is at hand. The awful prevalence of immorality, ungodliness, and infidelity of every shape, proclaim that the cup of our iniquities is almost filled up to the brim. The spirit of

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anarchy, and insubordination, and rebellion that is abroad, and all under the fair name of liberty, tells us that the whole fabric of society is dissolving and cannot much longer hold together; and the three spirits of delusion have gone abroad over the earth to gather the nations together for the battle of the great day of God Almighty.

Everything, then, both in Scripture and in the condition of the world, seems to show us that never was there a day to which the words of our text could be more truly applied than to our own. Never was there a time when we were more loudly called upon to realise the solemn truth that the end of all things is at hand; and knowing the time, to see that it is indeed high time to awaken out of our sleep, for now is our salvation nearer than when we believed; the night is far spent, and the day is at hand! What, then, is our duty in such circumstances, and with such solemn considerations pressing in upon us? Our text replies to this, and in answering it we come to the

Second part of our subject, viz,—the exhortation which the apostle follows up his statement regarding the nearness of the great day, "Be ye sober, and watch unto prayer." Let us then endeavour to illustrate some of the duties which those words suggest to us, as especially urgent upon us when all things are hastening to their end. The apostle exhorts especially to three duties, sobriety, watchfulness, and prayer. Perhaps we need scarcely say that the "sobriety" here spoken of does not merely point to that degrading intemperance with which our nation is deluged; it is intended as a caution against all over-eagerness and over-engrossment with the affairs of the world. It is not merely an exhortation to temperance in the common sense of that word, but it is an exhortation to moderation in all things. It is a warning against all excessive carefulness about the world, against all undue indulgences in its pleasures, against all eagerness in the pursuit of its riches, and all undue concern about its losses. It embodies an awful warning to the man of the world—to the man of pleasure—to the man of business—to the man who is laying up for himself corruptible treasure on earth—to the unconverted and the impenitent sinner! It is a most impressive exhortation to all who have ears to hear. It calls us to a stronger faith and a more ardent love—it calls us to a noble superiority to the things of time—to holy devotedness, spirituality, and heavenliness of mind—to strict and bold separation from a crooked and perverse generation—to a diligent improvement of our short remaining hours—it calls upon us not to love the world, neither

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the things of it; but to come out from among them and to be separate, and touch not the unclean thing.

We live in this world as if it were to be an everlasting dwelling-place—we cleave to it as eagerly as if it were our all in all—we indulge in its pleasures—we heap its riches—we pursue its politics, as if we had no pleasures, nor riches, nor politics of another world to mind. The careful continue their carefulness—the worldling follows his pleasures—the sleeper sleeps on—the unconverted trifles on—the scoffer scoffs on; to them judgment and eternity are nothing. Meanwhile the end of all things approaches, time hastens to its close, and the angel prepares to sound the trumpet of doom; for as it was in the days of Noah so shall the coming of the Son of man be, they were eating and drinking, marrying and giving in marriage, until the flood came and took them all away. How needful, then, to all classes and characters the exhortation of our text, "Be sober," and, giving all diligence, "add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly-kindness, and to brotherly-kindness charity, for if ye do these thing ye shall never fall, but so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

But our apostle exhorts us also to watchfulness and prayer. As we read also elsewhere—"Watch, for ye know neither the day," &c. "Let your loins be girt about, and your lamps burning, and yourselves as they that wait for the coming of your Lord, that when he comes he may find you watching. Behold, I come as a thief; blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame." How necessary this enforcement and reiteration of this exhortation is, we may see by the state of the world and its inhabitants, where watchfulness is a thing unthought of and unknown, and by our own experience every day. What power has the world over us,—how many temptations besetting us on every side,—how many subtle influences at work to throw us off our guard and lull our vigilance into indifference or vain security? We must, then, maintain a perpetual struggle with the evil influences of a world that lieth in wickedness. We must hold fast our attitude of sleepless expectation and untiring vigilance. We must not merely be sober, we must also watch unto prayer. When I speak of the necessity of watchfulness, I do not mean a state of mere expectation, passive inaction, without any labour or exertion. No, the vigilance I speak of is vigilance in the zealous vigorous performance of the common

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duties of life. The way in which we are to watch is to give ourselves up with all zeal to that circle of duties which our calling or situation imposes upon us. The watching I speak of is not a mere gazing up into heaven for the sign of the Son of man. No, it is a watching in duty—in improving the talents intrusted to us—in making ready our accounts against the coming of the Judge—in an active discharge of all the plain, obvious, practical, every-day duties of life. "In the way of Thy judgments have we waited for Thee, O Lord," said the holy prophet; and in the same spirit must we be found waiting. What is our calling?—what is our situatión?—what are our opportunities?—what are our responsiblities? Are we exposed to snares in the exercise of our calling, temptations to indolence or to dishonesty? Then let us give all diligence to guard against such temptations, and by being diligent in business and maintaining things honest in the sight of all men, let us give no occasion to the enemy, so that they of the contrary part may have no evil thing against us. Are we poor in this world and tried with hardship and suffering?—then let us show forth in the sight of all men the peaceful contentment of men, who, in any circumstances and under the pressure of all hardships, are still seeking to serve the Lord. Are we rich in this world's goods?—then let us see that we are laying out all our substance in our Master's service and not heaping together treasures for the last days. Are we parents?—then let us see that we are training up those committed to us in the love and fear of God, and preparing them for the coming of their Lord. Are we in authority and rank?—then let us exercise all our power and influence for the advancement of the Saviour's cause,—let our every exertion bear upon this,—let the motive of all our public and private deeds be zeal for our Maker's glory, and thus end the promotion of His work and the maintenance of His Church. Are we thus occupying till our Lord comes—not going out of our circle to seek for new duties, but faithfully endeavouring to abide in our allotted sphere, and to fulfil to the uttermost our allotted duties? Does the thought of the near approach of the great day of the Lord lead us to careful heart-searching as to the way in which we have hitherto performed, or are now performing, our appointed work? Does the thought of our duty left undone alarm and awake us? Are we careful to redeem our time and to improve every moment of it, now that we see it almost at an end? Above all things, are we, as the apostle here exhorts, watching unto prayer? Does the solemn thought of the approaching day drive us to our knees as well as to our duties? Are we earnest in prayer for our own progress, and

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for the salvation of our friends and fellow-men? Do we remember the household of faith, the suffering Church of Christ? Do we remember an unconverted ungodly world? Do we pray for our ministers that they may teach us aright and prepare us for the great day, for kings, and all that are in authority, that we may live peaceably under them, and that they may be enabled to serve Christ in their high office and own Him as the King of kings? Do we pray that it would please God of His gracious goodness to shorten the time of tribulation, to accomplish the number of His elect and to hasten His kingdom? Thus, and thus only will we watch unto prayer, maintain that attitude of superiority to the world, and enter into the realising experience of the mighty truth with which the apostle here enforces his exhortation, "The end of all things is at hand, be ye therefore sober," &c.

This world's history seems now drawing to its close; it has been prolonged much beyond what might have been expected; but it is hastening to its close, and everything around seems to proclaim, that shortly there shall be time no longer. And oh, what should forbid it? Why should its end be staid? or why should any one who knows the ungodliness and crime that have filled up every period of its dark history wish it delayed? Oh, when we think for a moment upon the enormous mass of hideous wickedness with which it is now loaded, and under which it has groaned so long, can we fail to wonder that God should have spared to this hour?—yet He has lengthened out its day, He spares it still; but He is long-suffering to usward, "not willing that any should perish, but that all should come to repentance." "But the day of the Lord will come as a thief in the night, when the heavens being on fire shall be dissolved," &c.

Let us be sober, then, and watch unto prayer. Let not our inquiries be as those of the wealthy, "What shall we eat," &c.; but let them be with the prophets, "Watchman, what of the night?" and let the reply be to us like the awakening voice of heaven:—The morning cometh and also the night. Morning and night together. Morning the righteous; night the wicked. We are now then in the fourth watch of the night; the stars are fading from view, the day-star is on the point of rising. Oh, surely then it is indeed high time to awaken out of our sleep; and oh, let the unconverted sinner lay this solemnly to heart, and seize the brief remnant of his departing time; "for he that shall come will come." "He comes to take vengeance upon them that know not God, and obey not the gospel." Let *them* who sit from Sabbath to Sabbath under a gospel ministry lay this to heart;

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He comes to avenge Himself on them who have not obeyed His gospel. His first act of judgment will be on "a gospel hardened people," who thought it a light matter to hear sermons, and attend the house of God, and who have heard all as though they heard not, hear, then, His last words of mercy:—"Behold, I stand at the door and knock," &c. He offers you His kingdom—a kingdom just at hand. He offers you His crown—a crown which the big and ominous events of the present day pronounce to be almost within your reach. Despise not the offer; it may be the last. Accept the invitation and enter in. Yours shall be Christ's and all that is His. Yours shall be peace and pardon; yours shall be joy and gladness; yours shall be salvation, glory, and eternal life. And He who testifieth these things saith "Surely I come quickly; and my reward is with me, to give to every man according as his works shall be: he that is unjust, let him be unjust still; he who is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."

Art. III.—NOT WITHOUT BLOOD.

The object of sacrifice from the beginning was to teach men that, without shedding of blood, there could be no remission of sin and no access to God. Sin had expelled man from Eden, had closed its gates against him, and shut him out of the presence of God. It had interrupted the blessed intercourse between God and man—removed the creature to a hopeless distance from his Creator, and raised up a barrier in his way which seemed altogether insurmountable. But scarcely had the evil occurred than the remedy was revealed. God came down to make known His plan for undoing the evil and repairing the breach, what that plan was He did not fully unfold; but He left man in no doubt that there was *a plan*—a divine and effectual plan—for securing the removal of the sin and the return of the sinner. For the purpose of directing man's eye to that plan, sacrifice was ordained. It spake of restoration to the favour and re-admittance into the presence of God, *but only through blood.* It spake of the removal of the hindrances which sin had placed in the sinner's way, *but only through blood.* It spake of God's being angry, yet of that anger being turned away,

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but only through blood. It proclaimed to the sinner forgiveness, and favour, and deliverance, and life,—the repeal of his sentence of banishment,—the provision which God had made for the undoing of all the evils which sin had introduced.

The appointment of sacrifice then made known to men, that God had purposes of grace toward them. It was a standing testimony for four thousand years that there was a way of forgiveness and return. It also pointed to a particular manner in which these were to be brought about—through the shedding of blood. But still much dimness rested over the final accomplishment of the matter. There was, indeed, no uncertainty as to the thing itself; sin was to be forgiven, and access to God restored. Of these there was no doubt; but the way in which these were to be brought about was wrapt in much mystery. It was only seen darkly.

But while *sacrifice* furnished a standing testimony that there was forgiveness with God, its repetition from day to day and year to year showed that the great end was not yet effected, for then it would have ceased to be offered, because that the worshippers once purged should have had no more conscience of sins. If these sacrifices had really taken away sin there would have been no need for their repetition. They did not therefore take away sin, but merely pointed to that which was to do it—the Lamb of God which taketh away the sin of the world.

With regard to the sacrifices, it is declared, that they could not make the comers thereunto perfect; and this implies that the sacrifice of Christ was to do this; and so we find it stated that, by one offering, he hath perfected for ever them that are sanctified. Again, when it is said, that by these sacrifices the worshippers could not be purged so as to have no more conscience of sin; this implies that the sacrifice of Christ has so purged the worshipper as that he has no more conscience of sins. In virtue of that one sacrifice, he feels his conscience disburdened of all sin. The load of guilt no longer weighs him down—the polluting sense of sin no longer defiles his conscience. He feels towards God as one who has never sinned; and, in consequence of the sacrifice of Christ, rests in God with a confidence as undoubting, and with a heart as free of suspicion, as any angel round the throne. He has no more conscience of sins; the guilt of sin has passed away from his conscience—*once and for ever!* No words can express the *completeness* of this deliverance. It is not a gradual thing advancing with our advancing holiness, but it is a thing effected *at once* upon the soul that beholds the Lamb of God. No more conscience of sins! Then, however hard may be the strife within, it cannot interrupt our

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peace with God, nor intercept the light of His fatherly countenance. It is not a strife to remove guilt, or to disburden the conscience; it is a strife which proceeds upon the assured consciousness that this has been already done—that guilt has been once and for ever removed, and the conscience perfectly cleansed. However hard may be this inward warfare, still, in the midst of all, we can lift up our head, and in calm triumphant confidence exclaim, with the apostle, "It is God that justifieth, who is he that condemneth."

The sacrifice of Christ then, once for all, has accomplished everything that a sinner needs, in order that he may stand upon the same footing towards God as if he had never sinned at all. It has removed sin, it has provided forgiveness, it has made reconciliation for iniquity, it has brought in an everlasting righteousness, it has procured eternal life, it has rent the veil, it has thrown open the gates of heaven, it has secured free and perfect access into the very presence of God. It *has* done all this. None of these are things left in any part undone; none of these are left in any measure to depend upon anything the sinner *has to do.* Everything has been done by Christ already, that ever shall be done, or that needs to be done.

The chief point, however, which the apostle adverts to as having been secured by Christ, is *access to God*—entrance even into His very presence as if we had never sinned. He declares that Christ's sacrifice has accomplished this for us; that, complete remission of sin being obtained for us by Christ's one offering, the Holy of holies is thrown open to us, and a way prepared for our entering in. We set out then with this as the apostle does, that Christ's work has accomplished already everything pertaining to a sinner's access and acceptance; that absolutely nothing more is needed for the restoration of the very guiltiest upon earth than what Christ has already done by the shedding of His own blood. Taking this for granted, we proceed to consider more particularly the statement of our text with respect to the access which the sinner has to God.

I. *First of all, he declares that we have boldness to enter into the holiest.*

By "boldness" is doubtless meant liberty, remission, privilege to enter in. Yet while it evidently means this much, it alludes to something more. It implies not a bare permission or scarcely-granted privilege, but full, ample, unrestricted freedom—freedom which at once dismisses every doubt and fear, and invites the most perfect and assured confidence of the most sinful soul. It is a strong word which the apostle uses, and conveys a fulness and strength of meaning which points to that

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undoubting, unsuspicious, cheerful boldness of confidence with which we enter into a mansion to which we have obtained a right, and have been assured of a most friendly welcome. But there is more still in the word. It is implied that the place into which we are thus permitted to enter is one whose sacredness is fitted to fill the soul with reverence and godly fear. It is implied that, had it not been for Christ's sacrifice procuring admittance, any attempt to enter would have been a rash and perilous adventure. Nothing less than the stupendous work of Christ—the sacrifice of Him who was God manifest in flesh—could have removed the unutterable dread which so holy a place could not but inspire. Nothing less than this could have made our approach to God's presence anything but daring presumption. Without this, the Holy of holies would have been more terrible than Mount Sinai; and whilst this all-efficacious blood dispels the fear and imparts the fullest confidence, it does not, and was not intended to, sanction anything like levity, or to take from the profound sacredness of the place, or the solemnity of the sinner's approach. It is still the Holy of holies—the presence and throne of Him who is the high and lofty One—the blessed and only Potentate—dwelling in light that no man can approach unto.

This boldness then,—this assured but solemn confidence, is secured for us through the work of Christ. And, let me remark again, that it is boldness not merely *to hope for* pardon and acceptance, boldness not merely to stand afar off and lift up our hearts to a reconciled God, but it is boldness to *enter into* the holiest. We are now privileged to come into the very presence of God, where His honour dwelleth—as near God as the angels, yea nearer—as near as it is possible for a creature to come. And, then, it is not merely to be assured of thus entering in at some future, but is a *present* boldness for a *present* access. The moment we hear the tidings, that very moment we are to enter in. Nor are we merely *warranted* to do so, we dare not do otherwise, we dare not refuse; for in so doing, we would be guilty of presumption far greater than that of entering in—the presumption of disputing or disobeying a command, and denying a promise of God, thereby despising the blood of His Son, and making himself a liar. Such is the state of our case that we have absolutely nothing to do but to enter in. Such are the circumstances in which we are placed *as sinners*, that the very first thing which the guiltiest of us all is called upon to do is to enter into the holiest; and this not with doubting, not with suspicion, but with *boldness.* The entrance is *already* secured; the veil is already rent; our *liberty* to come is already attained.

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Our liberty to come is not a thing depending upon any qualification *in* us, or to be procured by us. It is a thing *already* fully purchased and provided ; and all that remains for us—all that remains for the guiltiest of us all, is to avail ourselves of that liberty by at once entering in with boldness and confidence. It is well to have this truth firmly fixed and rooted in our minds that this boldness is not a thing depending upon us or anything in us—not a thing made up, half of Christ's work and half of what we are to do ; but a thing independent of us—a thing wholly secured by what Christ has already done—secured to the guiltiest sinner upon earth—secured to him just as a sinner.

And it is through "the blood of Jesus" that this entrance has been secured—this boldness obtained. It is this that assures our hearts towards God. It is this that removes from us our natural suspicion and fear by removing the ground for these suspicions and fears, viz., *unexpiated sin.* It is this that has removed the hindrances out of the way of our return. It is this which has thrown open the doors of heaven to sinners, and opened up the presence-chamber of the King of kings, as freely as Eden was to Adam before he fell. This precious blood of Christ, as of a lamb without blemish and without spot, has accomplished for us all that the very guiltiest needs or can desire. It is the blood which pacifies the conscience—which soothes the troubled heart—which heals the wounded spirit! This is the balm of Gilead ; and He whose blood it is, is the true and sole Physician ! He healeth all our diseases, and forgiveth all our iniquities ! It is then by the blood we draw near to God, or, as it is in the original, "*in* the blood." With garments rolled in blood we enter in. The scarlet of our sins has given way to the scarlet of the victim's blood. Red all over still we are, but not with our own sins, but with the blood that takes these sins away. Sprinkled with the drops of the crimson shower that poured from the cross ; yea, borne in upon the crimson stream that burst forth from Calvary, we pass through every gate, we surmount every obstruction, we thrust aside every enemy, and make good our entrance into the very holiest—the immediate presence of God !

II. The apostle declares that this bold access is, by a new and living way, consecrated.

1. There *is* a way. Intercourse with the God that made us is no doubtful uncertain thing. There is such a thing as real, actual, personal fellowship with God. Our prayers are not sent up at random into the wide and pathless air. They have a certain fixed object and destination. That object is God himself, that destination is His throne. To hear men speak at

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times, yea, to hear them pray, you would suppose that communication with God was a vague and aimless experiment; that, after everything had been done on their part, it was still a doubtful thing whether their prayers could reach the mercy-seat or come up into the ear of God. On most men's minds there is a doubt—it may be not evinced—whether there be really such a way. Now the Scripture teaches that this is no doubtful point—that there is a way—that just as surely as there is a God, so surely it is intended that intercourse, direct and personal intercourse, should subsist between the creature and the Creator. Yes, there is a way—a way to our Father's house—a way to our Father's heart—a way by which our desires and feelings rise to Him, and by which His desires and feelings return to us, uniting in *felt* sympathy, in *conscious* fellowship, in the out-flowings and returnings of holy, blessed love—the intercourse of heart with heart—of our spirits with the great Father-spirit—the God of the spirits of all flesh.

2. It is a *new* way. It is in every sense of the word a new way. It is a *new* way in respect of the old way on which Adam walked when he held fellowship with God before he fell. That old way being for ever closed against the sinner, another way must be opened up, or else all hope of communication between God and man must be for ever at an end. It is a new way in regard to the law which could never make the comers thereunto perfect. It is a new way in respect to the various attempts of man from the beginning to form a religion for himself, and to devise a mode of intercourse for himself with God; new in opposition to all the systems of idolatry, and new in opposition to all the schemes of philosophy. But while in contrast with all these old ways, the way through the blood of Christ may be said to be new; our text, I think, seems more especially to allude to the fact of Christ's blood being just newly shed, and His sacrifice just newly offered up, and thereby the way being but lately thrown open. So new was the way, that the blood by which it had been opened was not yet dried up, but still lay fresh and visible to the eye. It was not some antiquated by-path which had fallen into disuse by age, or become *impassible* through want of repair. It bore still the marks of the workman's hands, the scaffolding and materials by which it had been hewn or dug out were scarcely as yet taken down, and if the cross itself was no longer to be found, yet the spot where it stood was still distinctly visible, and the blood which had flowed from the sacrifice was not yet dried up from the sides of Calvary.

Not that it was altogether unknown till the blood of Christ

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had opened it. For from the beginning,—for 4000 years before that blood was shed men had walked upon it,—and the eye of faith had seen it, though covered over with mist, and encompassed with much darkness, or, at least, only illuminated with the glimmering of twilight. But it was made fully bare, and laid freshly open. The shadows were rolled from it. Day aröse upon it! It was conspicuous now to all. Every mountain was levelled, every valley had become a plain, rough places had become smooth, crooked places straight, and rough places smooth. Right through the beggarly elements of the law it took its course, and these were all thrust aside and removed out of the way; and over the ground thus cleared by their removal this new way proceeded, and thus its newness was marked, and by that very newness, *so marked* as not to be mistaken by one who would but open his eyes and look around. And as its course was thus conspicuous by the fragments of these legal elements, which lay scattered on every side, so was it marked with blood, —blood newly shed,—not the blood of bulls and goats, but the blood of the only-begotten of the Father!

3. It is a *living* way, for the way is Christ himself. "I am the way, the truth, and the life." It is not dead and inanimate, it is instinct with life, for He who is the way is life itself, "the life of men." It is a way which never dies, which never grows old, which never falls into disuse, an everlasting and imperishable way. It is a *life-giving* way, so that all who walk upon it receive life, are made partakers of life, eternal life. It quickens all who tread it; and no dead thing is there. Such is its life-giving power! It leads also to life: its termination is *life,* life everlasting. In all these respects it is a living way.

4. It is a consecrated way, *i.e.*, set apart for a sacred purpose. It is a way of holiness; a way for the saints, a strait and narrow way, a way on which walk the chosen generation, the royal priesthood, the holy nation, the peculiar people; a way on which all, from righteous Abel downward, patriarchs and prophets, apostles and saints, have walked. Yet it is not by their footsteps that it is consecrated, for they were men of like passions as we are, sinners like ourselves; and even had they been holy as the unfallen angels, still their holiness could not have consecrated it, their blood could not have made it either sacred or secure. No; it was by the footsteps of the Son of God in our flesh that the way was sanctified, for He himself is that way, and no man can come to the Father but by Him. He is the way, and He is the veil, and He is the door! All are to be found in Him. But how is His flesh said to be the veil? Was not the incarnation of Christ intended, in part, to veil or hide,

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but to manifest the Father? Yet it doubtless was, and yet it did both in a certain way. But first let us remember what the veil in the tabernacle was intended for. It was certainly designed to separate the holy place from the most holy, and to conceal the glory of the latter from the gaze of the common worshipper. But still its peculiar construction also spoke of glory. It was of no common materials, and wrought in no common way. It was of blue and purple, and scarlet and fine twined linen of cunning work, inwrought with cherubim-figures. Its very appearance then would remind every worshipper of that very glory that it was meant to hide from their gaze. Again, it pointed their eyes to the *spot* where God was to be found, the very place where He dwelt. And all this the incarnation of Christ effected. But while it spoke of all this, it also reminded them, that though Christ was to be appreciated, yet for particular reasons, and till a particular purpose was served, immediate and intimate access was not to be permitted; but as soon as those purposes had been answered, and the veil rent, then there should be no restriction. So with the body of Christ. It manifested God. It pointed to the very spot where God was to be found. It reminded every one of the glory of the invisible God. But still, till that body was broken, immediate and intimate access to God was not allowed. "He *must needs* suffer," this is our testimony; and that unless He *died*, He had become a man in vain, He had lived in vain, the end of His incarnation was not accomplished. When that body, which like the temple veil, both revealed the Father and hid His presence, was broken, then the Holy of holies was thrown open; the way was set before us. And as the fragments of the rent veil could not fail to remind every one that access was now permitted to all, so the broken body of Christ; and the emblems of that broken body in the Supper, do most fully assure you that not only the innermost court of God, but the very heart of the Father is open to you all, through this consecrated way.

III. Thirdly, Our text declares that we have a High Priest over the house of God. The apostle evidently alluded to what he had already stated regarding Christ as our High Priest, (Heb. iv. 14, vi. 19, 20, vii. 23–28, viii. 1, 2, ix. 11–14, 24–26.) Christ, the High Priest of better things to come, has entered once into the holy place, having obtained eternal redemption for us, and therefore He is able to save to the uttermost those who come unto God by Him, seeing He ever liveth to make intercession for them. He occupies the place which the shekinah or visible glory occupied in the temple, for He is Himself the true

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Shekinah, the brightness of Jehovah's glory, and the express image of His person. The veil is rent, the holiest laid open to view; and what do the worshippers behold? There is the mercy-seat, the ark of the covenant, the cherubims of glory; but where is the cloud of the glory, the visible emblem of Jehovah's presence? It is gone, and instead thereof, we see one like the Son of man, clothed in priestly garments. We draw nearer to look who this can be. At length we recognise Him. It is the same that walked the streets of Jerusalem—that traversed our high ways, that trod the sea of Galilee, that fed the multitudes, that healed the people's sicknesses, that spake as never man spake, and whom we crucified and slew. 'Tis He! 'Tis He, Jesus of Nazareth! Yes, it is the man with pierced hands! the man whose brow still bears the scars of the crown of thorns! We can scarce believe our eyes; but hear! He speaks—"Behold, it is I, be not afraid; reach hither thy finger and behold my hands, and reach hither thine hand, and thrust it into my side, and be not faithless but believing." Yes, Jesus of Nazareth is our High Priest over the house of God.

And what is the character of this High Priest to whom we are to come? (1.) He is able to save to the uttermost all who come to God by Him; (2.) He is able to succour those who are tempted, for He was tempted as we are; (3.) He is merciful and faithful, He can have compassion on the ignorant and on them that are out of the way; (4.) He has an unchangeable priesthood. Surely now we have everything provided that the utmost necessities of the guiltiest, or the utmost fears of the most trembling sinner, can require. We have not merely an assured right to enter; we have not merely a new and living way prepared; we have not merely that way consecrated for us by the Son of God; but we have a friend at court: we enter the holy place, not as strangers enter the house of strangers, but as those who knew that their best and kindest friend is there before them, and has not only prepared a place for them, not only secured a welcome, but sits there Himself to welcome us, to give us the hand of fellowship. We go as friends to the house of a friend—a father—and in that house we are met and welcomed by the kindly hand of an elder brother, who is there before us. Oh, what can we want? What can we fear? What more can we possibly desire?

IV. Lastly, The apostle calls on us to draw near and enter in. Having described the provision that has been made for our entrance; the sprinkling of the blood, the preparation of the way, the rending of the veil, and the seating of our interceding High Priest upon the mercy-seat, He calls on us to avail our-

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selves of this blessed provision without hesitation or delay. The gates of paradise are thrown open! enter in! Your Father's house stands with wide opened door to receive you. Your Father's arm stretched out to welcome you, and your Elder Brother beckons you in! Oh enter! Stand not without, but come in! Stand not afar off, but draw near! Haste to seize the precious moment, to avail yourself of the blessed privileges! Go boldly in, as if you had never departed, as if you had never sinned!

How are we to come?—(1.) With a true heart; (2.) With confidence; (3.) With unburdened consciences; (4.) With persons clean, *i.e.*, counted clean, through the sprinkling of the clean water.

1. *With a true heart,—a heart true to God.* I need not dwell on this, nor show you here how the *heart* must respond to the professions of the *lip*, that we must truly *desire* the things we profess to ask, that in coming to God, we must not draw near in double-mindedness, nor with a divided heart. We must come "in spirit and in truth." We must deal honestly with God; and deal honestly with our own souls! There must be sincerity; for the God to whom we come is He who desireth truth in the inward parts!

2. *In confidence.* The apostle distinctly implies that by the work of Christ, provision has been made for our coming to God in the fullest and most unwavering confidence. This confidence or assurance toward God is a thing which rests solely upon what Christ has done by His own offering for sin. It is the simple knowledge of the simple fact, "that Jesus died and rose again," that gives us this confidence towards God, this assurance of faith. Want of confidence must arise from want of a clear perception of what Christ has really done; or from the idea that we must have a certain amount of *evidences* to carry with us into the holiest, before we can fully expect to be heard. It is plain that the apostle's statement here, and elsewhere, intimates confidence, not doubt. He declares that Christ has finished His work, rent the veil, and sits within as our interceding High Priest; and he infers from this, and from this alone, that we ought now to go to God in full assurance of faith. As he says elsewhere, "Let us come boldly to the throne of grace,"

Truly we need nothing more to give us perfect confidence towards God, than the simple knowledge of what Christ has done. This once understood, removes all doubt from the sinner's mind; clears up his dark and suspicious views of God's character, and draws him irresistibly towards God, making him feel that *after this*, to cherish any doubts, is

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to deny the work of Christ; and to wait for evidences is to build upon self-righteousness. The greatest sinner here needs nothing more than the simple knowledge of Christ's work to assure his heart towards God. O sinners, do not wait; do not say I must produce evidences of saintship before I can assure my heart before God. No. This very moment thou mayest avail thyself of the ample provision made for thy acceptance in the sacrifice of Christ; this very moment thou mayest come in full assurance of faith. Nay, *to do otherwise is sin!* It is *sinful* to doubt, to distrust; it dishonours God, it denies Christ, it grieves the Holy Spirit. Oh cast thyself into thy Father's arms, even *now* in unhesitating, unsuspecting confidence; go to Him in full assurance of faith, and thou shalt be heard, thou shalt be accepted! The less you have of confidence, the more you dishonour God; the less you have of confidence, the more you must have of self-righteousness and *presumption;* the less you have of assurance, the less can you expect to be heard! Oh, then, go as thou art, go without one rag of righteousness, go without one fragment of evidence to rest on; go boldly to the throne of grace, that you may obtain mercy, and find grace *to help* in time of need.

3. *We are to go with unburdened consciences.* Guilt burdens us before we know the efficacy of the blood; guilt raises up a thousand doubts; guilt makes the heart tremble and stand afar off. But when we see the sacrifice for sins, when we see the efficacy of the blood, then our burden of guilt is unloosed from our shoulders, and rolled for ever away and buried in the grave of Christ; then our trembling hearts are reassured; then we draw near with quick and joyful footsteps; we doubt no more, we are troubled no more; for being "once purged, we have no more conscience of sins." It is the *knowledge* of Christ's sacrifice that unburdens the conscience, and lightens the weary and heavy laden sinner! *Knowing Him,* our hearts are at once relieved from an intolerable load. *Knowing Him,* we are *lightened* and lifted up; we go to God with calm and joyful hearts; we tread the earth with light and easy footsteps; fear and depression and disquietude have fled away! "If our hearts condemn us not, then have we confidence towards God." Light springs up within us; sunshine spreads around us; in His light we see light, and our hearts are filled with gladness!

4. *We go with our whole person made clean*—clean through the cleansing blood of the Lamb. God said to Israel by Ezekiel, "I will sprinkle clean water upon you," &c.; and here we have the connexion of that promise which the sacrifice of Christ set

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forth to us. The blood of Christ sprinkled upon us makes us clean—clean in our whole persons, so that God looks upon us as clean, counts us as clean, treats us as clean, admits us to His presence as clean. Ye *are* clean—clean, says our Lord, through the word that I have spoken unto you. This cleansing of the person refers us to the ceremonial washings in which, by the application of water, the whole man was made at once ceremonially clean. So we become clean so soon as that which these sprinklings denoted is applied to us. So soon as by believing God's testimony regarding the efficacy of the blood, that blood is sprinkled upon us, so soon we become clean in person, and are admitted into the presence of God, as if we had never been polluted. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord," (2 Cor. vii. 1.)

Art. IV.—THE LAST IDOLATRY OF EARTH.

The history of our race was written in the archives of heaven before the foundations of this earth were laid. God foresaw that man, when left to the exercise of his own free will, would fall,—that he could not, without the interposition of a Saviour, be raised again from the depths of sin and degradation into which he had fallen; and therefore, from His own determinate foreknowledge, He made provision for the redemption of the sons of Adam and the restitution of all things, and the Lamb was slain from the foundation of the world. But in the great struggle which was to take place for the prize of man's salvation, another agency was at work to counteract the gracious purposes of God. Satan and his angels were determined to dispute the possession of an heritage which perhaps might have once been theirs before they lost their first estate. For there does seem to be some mysterious connexion between our planet and that being who still maintains his power as the Prince of this world. That power indeed is transient, for the triumph of the wicked is short. A day shall come when Satan must yield, for the stronger than he will shortly claim His own, and "He will reign until all enemies are put under His feet." But until that day arrives the record of sin and death, of suffering and trial, must continue; and as it was in days of old when the

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long-suffering of God waited in the time of Noah,—as when the arm of the avenging Israelite was stayed until the iniquity of the Amorite was full,—so it must be now. The nations are left to follow their own devices while the words of the witness still are heard from the watchtower; while the still small voice, more terrible than the tempest or the earthquake, tells them of righteousness, temperance, and judgment to come. But the time draweth nigh (for already the watchers can descry on the horizon the signs of the approaching day-spring) when all these things must have an end. The warning voice must then be silent, the craft and labours and witty inventions of man must cease. And the Lord comes forth to plead with all flesh, and the times of the Gentiles are fulfilled, and the long record of guilt and sorrow which marks our dispensation shall be closed; for the controversy which God has had with His people is ended. And the happiness of the millennial age shall be the precursor of a state of even greater and more enduring blessedness, when the Lord takes to Himself the kingdom, and will reign even for ever and ever!

The history of man, then, during the present dispensation, records the unceasing conflict between light and darkness,—between fallen angels, led on by a leader who still roams about seeking to accuse the brethren, the arch enemy of God and man, and the powers of heaven, who (though now they strive for the mastery), will ultimately prevail, when Satan shall fall like lightning from heaven. Still it does appear that he is permitted by God for a wise purpose to enter the courts of heaven, and to assert his rights even in the presence-chamber of the Almighty, even as of old when he obtained an authority to tempt Job, and disputed with the archangel for the body of Moses. And still he plays out the old game, and endeavours to counteract God's designs, and to deceive the children of men. But the great secret of Satan's craft seems to consist, not so much in direct opposition to God, (for he knows well that a stronger than he keeps the palace,) as in the setting up of counterfeits, false gods, idols, false systems of worship, by which he has endeavoured, ay, and will even yet endeavour, to lead astray the nations. He cannot destroy God's work; but he persuades men to accept instead some spurious imitation, which bears the semblance, but lacks the reality of truth. Did he not do this when he induced the Israelites to worship the golden calf? "These be thy gods, O Israel, who brought thee forth out of Egypt!" Then he filled the temples of Assyria and Greece with all the abominations of the heathen. Does he not still do so when he enslaves the millions of Asia beneath the yokes of Brahma and

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Buddh, and tempts the follower of Mahomet with the joys of a sensual paradise? And these are but poor and clumsy contrivances suited for mere barbarians, or for those who, given up to their own evil imaginations, did practically deny their God. But when, in the fulness of time, God did send forth His Son to be a light to lighten the Gentiles and to preach to the world the saving truths of the Gospel, then Satan trembled for his empire. He foresaw that if its stream could not be diverted, the religion of Christ would overspread the world as the waters cover the sea, and all nations would recognise the supremacy of Jehovah. It was necessary to devise something capable of opposing the new influence, some new device by which the designs of God might be again countermined. And this was effected by the invention of Popery, which has rightly been called Satan's masterpiece. He knew that men must have a God, they will believe in something. Atheism is not congenial to human nature; man will have an idol to bow down unto. And Satan knew the human heart, its instincts and passions, far better than those who in their folly would affirm "there is no God." But the arch deceiver knew also that it was easy to impose upon mankind with a vain and delusive creed, having the form of godliness, but lacking the power thereof. So instead of the worship of Jupiter and Isis and the pagan deities of antiquity, he substituted that of saints and angels, and bade the nations bow down to the relics of martyrs, to images, paintings, anything rather than to Him who is the sole object of worship, the Lord of heaven and earth. St Ambrose, St Chrysostom, St Francis, these be your gods, ye nations! It matters little what ye worship, provided you look not to the one great atonement and Saviour of the world.

Now, when we regard these facts we are not inclined to believe with some that pure infidelity will be the leading characteristic of the latter days, that is to say, that men will refuse to believe in anything, either angel or spirit, and relapse altogether into a gross materialism. Their intellectual advancement would probably preclude this. And yet it is written, "When the Son of man cometh, will he find faith on the earth?" No, for except the small band of true worshippers, the Church of the elect, the seven thousand who have not bowed the knee to Baal, all the rest will follow their own imaginations, and deny the faith in a crucified Saviour. And it is perhaps the most remarkable sign of the latter days, that even now men are losing that old simple veneration for creeds and systems and forms of religion, and political institutions. They seem to say, like the preacher, We have tried all these things, and they are found wanting, "all is

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vanity, all vexation of spirit." We trusted in our false gods and false prophets, in Brahminism and Buddhism and in Mahomet, and what have we? What has it profited us? Have they given us happiness, and security, and peace? Have they delivered us from the hand of the spoiler? Where are the gods of the nations, of Sepharvaim, Hena, and Ivah? Look forth on the world, and ask the people what they think now of the idols wherein they have trusted. Do they still believe in their power to save? Where is the trust in king-craft and state-craft? in the wit of statesmen, in the wisdom of philosophers? What stability is there in constitutions and forms of government and political combinations? Treaties are disregarded, old alliances broken, old institutions abolished; and the Turk is passing away, and the Pope is despoiled of his temporal power, and boundaries are effaced and landmarks altered at the will of a despot; and men look for refuge, but there is none,—for a comforter, but he is not to be found. Such a state of things, such a universal feeling of insecurity, such turmoil and confusion in our social and political condition, such actual distress of nations with perplexity, has never before existed. Are not these things a sign of the universal disintegration which will precede the end, when the works of man, the wood, hay, stubble, all shall perish, all fall away, for "I will overturn, overturn, overturn, saith the Lord of hosts?"

But Satan will work until the end, and men will continue to believe in a lie, and to worship the creature more than the Creator. And there are some premonitory symptoms which may lead us to form a conjecture what that worship may be. Do we not hear much in the present day about "hero-worship," about the might of intellect and self-reliance and unscrupulous energy and originality of character, and of a mind which soars above the petty weaknesses of humanity, which disdains creeds and revelations, and looks upon all religions as but forms of superstition unworthy of credence in this enlightened age? Is not the prevailing cry, We have done with those things which once amused our childhood, as the beads and trinkets amused the savage? We cast away our systems, our dogmas, our popes; no more terror in excommunications or interdicts, no more belief in infallibility. Martyrs' shrines are desecrated, martyrs' relics derided. The age of childhood is past. What we look for now is a man who will right the balance and inaugurate a new era of worldly splendour and prosperity, a man such as Carlyle and the writers of his school have already portrayed and almost deified, one who, with the craft of an Augustus, the persuasive powers of a Mirabeau, the unscrupulous selfishness of a Robespierre, will

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combine that might of intellect, that reckless disregard of principle, that energy in action, and grandeur of conception, which pre-eminently distinguished the founder of the Napoleon dynasty. Whether the future Antichrist shall be a "branch from his root," and arise from that dynasty or not, it is impossible to read the history of Napoleon,—to mark the leading features of his character, his unbounded ambition, the vast magnitude of his designs, his extraordinary influence—without feeling a conviction, more deep and solemn as the time draws nigh and coming events cast their shadows before, that here, if ever we beheld a striking type and prefigurement of one who shall hereafter aim also at universal domination, and cast down thrones, and exalt himself even to the seat of the Most High, if ever any human being was influenced and impelled by the direct agency of Satan, it was he who, raised up by an inscrutable Providence to the highest eminence, made use of his power and vast resources only for the gratification of his insatiable ambition and the destruction of myriads of his fellow-men. And as he was, so will there appear one whom the nations already long for and desire, whom they are prepared to deify and obey. He will come, trusting in his own strength and wisdom, in his power to enthrall the nations, trusting also in the God of armies, in vast material resources, and a might which none can gainsay or resist. He will come with words of flattery and guile, speaking peace where there is no peace, and holding out visions of fancied security and universal happiness. And him, that man who comes in his own name, proud and confident in his specious promises, in the plenitude of his power, the nations will receive, for thus is it written; and who shall gainsay God's own words?

All things seem tending to this result. Men will not bow down any longer to titles and dynasties and hierarchies. They are too enlightened to accept mere semblance and fiction. The schoolmaster is abroad. But if they cast away their former idols, the abominations of heathenism, or the superstitions of popery, it does not necessarily follow that they will accept the pure simple gospel of Christ. We see, indeed, great and sudden changes,—an apparent stir among the dry bones, a springing up of life among nations who long sat in darkness and in the shadow of death. They profess a more liberal spirit: they will not endure the yoke of spiritual bondage; but will they take up the cross of Christ? Is there a reality in these things? is there sincerity in these professions? Time alone will show. Meanwhile "to the law and the testimony." Some, doubtless, will be gathered into the fold of God's elect. But we believe that

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the majority will refuse to obey a law which demands self-sacrifice and the surrender of their hearts, lusts, and unlawful desires, and disregard all law, whether human or divine. Such seems to be the tendency of the popular mind,—such the object of the aspirations of the present generation. Power, intellect, splendid attainments, these they will honour and worship, but nought else. Where is then the God of the nations? What is the object upon which their hopes are fixed, towards which all their desires and aspirations seem to gravitate?

Let us turn to God's own inspired word. There we read that "in the last days perilous times shall come," times when men shall be "traitors, heady, highminded, lovers of pleasure more than lovers of God." Does not this actually portray the leading features of the present generation? And then, when men are prepared to receive him, that wicked one shall be revealed, the son of perdition who opposeth and exalteth himself above all that is called God, or is worshipped. He will arrogate to himself the homage which is paid not only to false deities, to saints, and angels; but also will claim the worship due to God alone. Here is Satan's last great counterfeit. Paganism has fallen; Buddhism and Brahminism can claim only nominal worshippers; for the eastern nations, especially the Chinese, are practical unbelievers. Mahometanism has lost its power, and the crescent is waning; for the Turk must shortly be removed, and the highway cleared for the advance of God's ancient people when they claim their inheritance. The blandishments of the Pope seem to be as little regarded as his threats. All these things are effete, used up. Who will preach a new crusade? who revive that ancient enthusiasm which once precipitated Europe upon Asia. A world essentially practical, sage in worldly wisdom, and devoted to material pursuits, laughs at the solemn denunciations, at the silly miracles of those before whom nations and monarchs once trembled. Truly there is a convulsion, as in the days before the flood. The fountains of the great deep are breaking up. But though the judgment and doom of Satan and of the apostate nations is near at hand, yet we are told that there will be a further and far greater development of wickedness before the end comes. The last struggle of Satan for the supremacy will be terrible, for he knows that his time is short. And as from the beginning he has persuaded men to believe the lie, so he will do still. But the old falsehoods will not do; the tricks of priestcraft can no longer impose upon credulous multitudes. Something more real, more consonant with the advanced intelligence, with the spirit of the age, must be devised. Therefore we believe that, as it has been foretold, Satan will yet

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produce a man in whose person will be concentrated all those attributes which mankind at the present day are prepared to esteem and worship, one whose transcendent genius and energy and boundless ambition will impel him onwards in a resistless course until he attains almost universal sovereignty. And not alone will his authority be supported by all those vast material resources which an empire almost unlimited can afford; but also it would seem that Satan will be permitted to exercise again a power which has probably been restrained since the apostolic times, and to work miracles in his behalf,—miracles, too, so great and astonishing as "to deceive if it were possible even the very elect." And in accordance with this future manifestation of Satanic power we find that during late years an extraordinary belief has become prevalent in spiritualism and lying wonders, and doctrines of devils. Men have imagined that the veil which hides the spiritual world from ours can be uplifted, and there are those who profess openly to hold converse with the souls of the departed. Let us beware; there are things which may seem very plausible, and yet they have the savour of death; there are apples of Sodom, fair in seeming, but rottenness at the core.

Perhaps we have been inclined latterly to underrate the influence of Satan, and almost to deny any belief in his direct agency or interference in the affairs of this world. Such was not the belief of the early fathers of the Christian Church, or of our own Reformers. They invested him with a tremendous power, they recognised him as the god of this world, ever roaming about like a roaring lion, seeking whom he might devour. To them he was a being of vast power, of unceasing energy, the chief of a great confederation of principalities and powers, of myriads of fallen angels, who all obeyed his will and acted together for one object, and that the eternal ruin of man. Hence, many things which to us who profess indeed greater enlightenment, appear only myths and fables, were to them terrible realities. In the rites of Moloch and Baal, in the sacrifices offered to Jupiter and Juno and all the heathen deities, they beheld not merely a homage paid to a senseless idol; but to actual demons, who instigated and delighted in the lascivious ceremonies and bloody sacrifices. And this St Paul distinctly affirms, "But I say that the things which the Gentiles sacrifice, they sacrifice to devils and not to God, and I would not that ye should have fellowship with devils." What language can be stronger than this? what can express better the actual belief of the early Christian Church? They did not indeed allow their fancy to disport itself with the pretty fables and conceits of the heathen

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mythology, with its satyrs and dryads and wood nymphs. To them the oracle of Delphi, the oaks of Dodona gave forth their responses, moved by the spirits of the infernal abyss. They believed in the actual presence of the demon, in the manifest working of him who has ever deceived the children of men. And therefore, knowing well whom they had to deal with, and the doubtful nature of the conflict, they girded themselves for the battle with no visionary foe. And this belief in the existence and personality of Satan and his legions imparted a fearful interest to the Christian warfare which we have scarcely understood, and inspired the saints of old with an energy and courage which we scarcely realise. They knew the danger, they acknowledged, as it were, the actual presence of evil, and they confronted it, as Joshua confronted the Anakim, as the Shepherd of Bethlehem defied the giant Philistine in the valley of Elah, "Thou comest to me with spear and sword; but I come to thee in the name of the Lord of Hosts, the God of Israel, whose armies thou hast defied." Is not this the language of the apostle? "We wrestle not with flesh and blood, but with principalities and powers, with the rulers of the darkness of this world, against spiritual wickednesses in high places." And how are we to do this? Not in our own power or might; but "take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all to stand," taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked. Did not Paul know well what a terrible antagonist awaited the Christian warrior, even as our John Bunyan has depicted Apollyon in the valley of humiliation? But he knew also how the victory could be won, and the arch enemy of mankind baffled. "Thanks be to God who giveth us the victory through Jesus Christ our Lord!"

And again John says, "I write unto you, young men, because ye are strong and have overcome the wicked one." He knew that they had to contend not only with the world and its lusts, but also with an ever-watchful enemy, whom they must encounter and overcome. And it would be well with many of our professing Christians of the present day if they too could realise the influence of Satan and the actual power which, either by himself directly or by his emissaries, he still exercises over the nations. For although it would appear that the open manifestation of his power is not displayed, at least in professedly Christian countries, since the apostolic times, yet in those lands where the people are given up to idolatry and the worship of demons, in the dark places of the earth, filled with cruelty and hateful abominations,—there we believe that Satan still rules in

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the plenitude of his power, and exhibits his lying wonders, and delivers forth his oracles, as in the time before the coming of our Lord. In the East there are many instances recorded of men and women who appear to be inspired like the Pythoness of old by some supernatural power, and it is difficult to believe that all the wonders which their magicians and jugglers exhibit are merely the effect of superior dexterity and sleight of hand, especially when we consider that by these miracles they endeavour to uphold their authority and to maintain their demon-worship. Far more likely is it that Satan and his myriads obey the call of their deluded votaries, and interpose directly by wonders and signs where their authority is openly acknowledged. And this consideration, which imparts a terrible reality, an earnestness, to the Christian warfare, should induce many to be very careful, and beware how they tamper with things which may seem very trifling and harmless; but in reality may prove a fearful stumbling-block and a snare. For what would be the result if these utterances and signs and spiritual manifestations should be actually caused by demoniacal agency, and if men who believe themselves firm in the faith should give ear to the doctrines of devils, and thus rank themselves with the impious scoffers of the latter days? "Take not fire into your bosom, lest you should be burned." And where there is so much fraud and deception and false seeming in the world, perhaps the wisest admonition for Christians at the present day is that of the apostle, to "avoid even the appearance of evil."

Yes, we must avoid even the appearance of evil, for a time is coming when it will be difficult to separate the tares from the wheat, or discern the evil from the good. For Satan can assume the semblance of an angel of light; and we hear much in the present day of new lights and of a liberalism which tolerates everything and condemns nothing, which would recognise all religions and all creeds, and takes little account of the nature of man's belief, provided he is earnest and sincere.

Men proclaim still the doctrines of the Revolutionists of the last century, and profess universal liberty, equality, and fraternity, based upon the gospel which the angels announced from heaven, and our Saviour preached on earth. And here, too, there is delusion, and the people believe the lie. Their gospel is not that of the Christian; for though it tells of love and charity and long-suffering, it reasons not of righteousness and temperance, and judgment to come. It allows the full exercise of unlawful passions,—it hinders not the development of a corrupt human nature, or the indulgence of carnal lusts; and while it acknowledges the goodness, it will not submit to the rod or

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believe in the justice of a God who will by no means spare the guilty. For them there is no devil, no hell, no eternity of punishment. Satan is but a myth, a bugbear invented by designing priests in order to terrify children and those whose minds are yet unformed and prone to superstitious folly. What though God does himself speak in his holy Word of the "heavens reserved unto fire against the day of judgment and perdition of ungodly men?" What though He appeals thus to sinners:—"Who can dwell with the devouring fire, who amidst everlasting burnings?" What though our Saviour speaks distinctly of the worm that dieth not, of the fire which is not quenched? These things are all figurative, mere assertions without any real meaning. Let us therefore enjoy ourselves, give full rein to our appetites, eat, drink, and be merry, live joyously, as the preacher has advised; for, say they, for all these things God will not bring us to judgment. He is all love, all benevolence; far be it from Him to exact a penalty or visit poor feeble mortals with condemnation for excusable frailties. Such is their creed, such their gospel. But the end will prove all things, whether wheat or chaff. Meanwhile, one saying may cause the men of this world, like Felix, to pause and tremble. "Be not deceived, God is not mocked. Whatsoever a man soweth, that shall he also reap."

What, then, will be the last scene, what the closing epoch, of this dispensation? Is it to be, as our philosophers say,—our statesmen, and the wise of this world, who glory in their intellect and their power,—a halcyon age of universal peace, of brotherhood among the nations? Are the principles of enlightened self-interest and mutual respect and fraternal love to prevail so as insensibly to supersede all feelings of malice and envy and uncharitableness, to obliterate the vestiges of ancient guilt, and thus inaugurate a millennium of unbroken happiness and peace? Are we to expect that such a consummation will take place without any direct interference of the Almighty, merely by the agency of proud and self-willed and fallible men? No, for we have already tried these things, and found them wanting. We know what fruits the doctrines of the philosophers and political economists of the last century have produced, and by those fruits we must judge them. We know how the torch then lighted is yet smouldering, how the elements of discord are rife, and nations seem to be looking forward rather to universal war and conflict than to security and peace such as earth and its rulers cannot give. And then, with these facts before us, with the knowledge of events actually transpiring, of the unsettled state of Europe, of the Eastern question still unsolved, of the terrible conflict in

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Italy and Germany which is perhaps not yet ended, we turn to a witness which never can err, to the sure Word of God, to the testimony of our Saviour himself, and what do we read there? "And in those days shall be great tribulation, and nation shall rise against nation, and kingdom against kingdom, and as it was in the days of Noe, so shall also the coming of the Son of man be."

And how was it in the days of Noe? Can we realise to ourselves that fearful epoch which as yet is unequalled in the world's history. It was a time when iniquity was rampant, and lawlessness universally prevailed. And men gloried in their shame, for the worship of the true God no longer existed except among a few faithful ones. And the witnesses for the truth had been removed from the earth like Enoch; they were not, for the Lord took them. And the warning voice of Noah the preacher of righteousness was unheeded, for there were scoffers in those days, who said, Where is the promise of a coming judgment? Show us some sign that these things will be fulfilled. And so they practised their licentious rites, and indulged in feasting and revelling and the lusts of the flesh, until suddenly the flood came and swept them all away.

Now, if, as our Saviour has said, the end of this age is to resemble in its characteristics the period immediately before the flood, what are we to look for, or expect? Not a time of universal peace, but wars and tumults and a great tribulation such as the world has never yet beheld. And thus the testimony of Scripture accords with the actual phenomena, with the tendencies of the present age, and the facts which present themselves, while each succeeding year opens up the record of our history.

And now the roll will soon be unwound, for all things denote that we are approaching the final consummation. And if this be the case, as we can scarcely doubt, it behoves us, it behoves the nations of earth, to consider well what faith they will accept, what side they will take, in the last great controversy of the world—who will worship the beast and endure the yoke of Antichrist—who will be on the Lord's side, if His prophet should again, like Enoch and Elijah of old, confront the tyrant and his multitude of idol worshippers. Doubtless there will be many from all kindreds and nations and tongues who will approve themselves faithful in the day of trial, for God will gather out his elect from every quarter under heaven. The true Christian Church on earth is composed of individuals, not nations. Still, while this dispensation lasts, God deals with nations, and rewards or condemns them according to their

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merits or their guilt. Thus has He hitherto dealt with the races of mankind. Some have been highly favoured and preserved; because something good was found in them towards the Lord. And we hope and trust that our own country may be one of those reserved by God's mercy, and rescued from the yoke of Antichrist; rescued, yet as by fire, for we cannot expect that our manifest sins and backslidings shall be altogether unpunished. But it is a very awful and solemn consideration, more solemn as we discern the signs of the end approaching, that although to individuals the promise of pardon, the hopes of eternal life, are still held out,—although for them the Lord's hand is not shortened that He may not save,—yet for nations the day of grace may be already past; their condemnation may be already sealed; the awful words may be uttered, Ephraim is joined to his idols, let him alone. There is a day when the iniquity of the Gentiles will be at its full, when nothing remains but a fearful looking for of judgment and righteous indignation. Has that day yet arrived? We may not, we dare not, pronounce a sentence of condemnation which perhaps God has not confirmed. But when we survey the actual condition of the nations of the world, and consider their present inclinations and tendencies, it does seem that some are especially marked out by their antecedents, by their constant wilful rejection of the truth, as the future worshippers of the beast, and the willing followers of him who will come in the power of Satan to contend with the saints of God. There are nations, not only in the dark realms of paganism, or under the banner of the false prophet, but even in our professedly Christian Commonwealth, who have steadfastly resisted the gospel, and persecuted and cast out its witnesses,—nations for whom the light shined once through the darkness, but they comprehended it not,—who have ever been, and still are, the supporters of Satan's greatest counterfeit, the Papacy, and of all the errors and abominations of apostate Rome. It is a remarkable fact that, with the exception of England, none of the nations who occupy the territory of the old Roman Empire, have protested against the spiritual domination of the Popedom, or renounced the errors of Popery and Mahometanism. And now, if the Man of sin should be suddenly revealed, will not these nations at once own his authority, and give their power to the Beast? The course of events seems to warrant this conclusion, for, as time rolls on, the boundaries of the old Roman Empire seem to be more clearly defined, and the future Papal powers distinguished. Let the nations therefore take heed, for the time is short, and when all has been determined there will be no further change, no room for repentance.

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As the tree falls, so it will lie. "He that is filthy will be filthy still; he that is righteous will be righteous still." For the Lord himself shall come to reward every man according to his works. "Even so, come, Lord Jesus." Come to wind up this long tale of earthly guilt and woe, to gather in the elect, and take vengeance on their persecutors, on those who know not God! Come, the desire of all nations, to reign over the earth in righteousness, and usher in the golden age of millennial happiness and peace!

Art. V.—THE UNCLEAN SPIRIT.

We may view the statement of our Lord either personally or prophetically. It concerns, in the first place, the individual man, being a description of a beginning and end of a reformed, but still unconverted soul. It concerns, in the second place, the Jew, the world, the Church, being a prediction as to their first and last condition.

But before taking up these three last, let us interpret the Lord's words with reference to the first, by which we shall better understand the statement in all its applications.

1. *The man possessed of the unclean spirit.* The "spirit" is *the* devil, or rather *a* devil; such as we so often read of in the gospels and elsewhere. There seems a reference here to the miracle performed by the Lord just a little before (Matt. xii. 22,) "Then was brought unto him one *possessed with a devil,* blind and dumb." These spirits or devils are said to be without number; in one single man they were "legion." They not only have access externally, so as to tempt; but internally, so as to possess and occupy the soul, as guests or tenants do a house. Their presence in a man at times is the cause of disease, of madness, of dumbness, of blindness, and the like; for they act as the agents of him who inflicted disease on Job, and who, when permitted, inflicts like disease on others; of him who has the power of death as well as of disease. How fearful, to be in any degree at the mercy of Satan and his legions; to be thus surrounded with them, nay, and when God permits, delivered over to them, to be inhabited by them. How terrible that first sin of Adam, which brought him and his race under the power of such a tempter, such a destroyer! It was Satan's object to get access to us, to get us under his power. He could only do so by bringing us under the power of sin. He was before this indeed the angel

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of death, the potentate of death; for all death seems to have come from him; but he had no power or right to use his awful office as executioner till we had incurred the sentence, "On the day thou eatest thereof thou shalt surely die." Since that we and our world are subject to his sway. His power is universal over earth, for he is its prince, and it is great indeed over each of us personally; so great that none but God the Almighty can save or deliver. How pressing an argument with the sinner, to escape a power so terrible as this! To rid himself of the yoke of this strong man by taking the yoke (light and easy,) of Him who is stronger than he.

The spirit here is called (as elsewhere) "unclean." This is the one solitary epithet applied to it by God. He does not heap word upon word, expressive of the devil's wickedness and cruelty. He does not exaggerate even his character, nor draw it in darker colours than is needful. He simply calls the spirit "evil" or "unclean;" that is all. This is that which makes it so hateful to God. It is "unclean," and this is that which makes its dwelling, even hell, so hateful; it is the "unclean" place—this is that which makes the sinner so hateful, he is "unclean." This spirit is in itself defiled, and wherever it comes it defileth. Just as the devil's emblem, *the serpent*, is unclean, and wherever it comes it leaves its slime, its defiling trail. How terrible for the sinner, not merely to be himself unclean, but to be the prey, the haunt of an unclean spirit. How infinitely terrible will it be to be unclean for ever: to be the unclean temple of unclean spirits for ever; to dwell with them in their unclean abode for ever!

2. *The man dispossessed of the unclean spirit.* The possession was by permission of God, and the dispossession is by His mighty power. It is He that alone can cast out devils. Beelzebub, their prince, does not turn against himself, and cast out his own agents, his own spirits; the man himself has no power to cast out. He is the helpless victim of one far stronger than he. He may cry out by reason of his bondage—he may "champ the bit and foam in fetters;" but he cannot free himself. The deliverance must come from Him who is the master of Beelzebub, the Lord of devils. It is he who is ere long to cast him out of earth, and to chain him in the bottomless pit; none but He can rid earth of its great oppressor. So it is He, even God the Son, Messiah, who casts him out of the soul. He is the woman's seed sent to bruise the head of the serpent; He is come to destroy the work of the devil; He made Satan to fall like lightning from heaven; He fought with him on earth in the wilderness; He led captive him and his principalities and powers when he ascended on

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high; and it is *He* who fights for us, who wins our battles for us; who, as the lion of the tribe of Judah, slays the roaring lion who goes about seeking whom he may devour, or rather we should say, as the chief shepherd of the flock, drives off this roaring lion from the fold round which he prowls in search of wanderers, and who will finally chain him up so as to hinder his coming nigh at all. The expression "when the unclean spirit *is gone out* of a man," marks distinctly the reality of the Satanic or diabolic possession. There is a "coming in" and a "going out" of the unclean spirit. The possession and the dispossession are not mere Eastern figures. They are simple statements of fact. The mode of entrance and departure, the way of indwelling, we know not; but the Lord's expression shows us how true and real the thing is in itself. The devil goes about the man, watching for entrance; he enters into the man; he dwells in the man; he afflicts the man; these are awful realities. Then he is made to hear the word of One whose authority he cannot dispute, and he obeys—he "goes out"—this is as blessed as the other is appalling. And this "going out" at the word of Christ is a result secured in two ways; both of them irresistible. The first comes from Christ's power over the devil as his conqueror and master; the second from His power over the sinner as his Saviour and Redeemer. He casts him out because He is stronger than he; He casts him out because he has a right to that soul in which he has made his dwelling. Unwillingly does the devil leave his house. Let go he must. Christ compels him. His word is irresistible. What consolation is this to the saint! What encouragement to the sinner! To what extent such possessions are permitted in our day, or in what ways these goings in and coming out are carried on now, we cannot say. Satan is still the same; these evil and unclean spirits are still the same; their access to us on earth is still the same. It is not want of malignity that keeps them from showing themselves in the same way as formerly. It may be they are restrained, or it may be that they can carry on the plots and operations of hell against the sinner, more effectually by working less visibly, less palpably, in ways more fitted to conceal their malice, and with a deeper subtlety of device to lead men captive at their will. It suited his purpose in former ages to work openly and as the prince of darkness; it suits his purpose better now to transform himself into an angel of light, and to send forth his spirits under the mask of what is fair and true—showing themselves not as evil but as good, not as unclean but as clean. In this way he hopes, not merely to seduce the world, but to deceive, if it were possible, the very elect. His last grand

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revelation of himself is yet to come, and it will be something which the world has never seen; his last grand onset on Christ and His Church, just before his binding, will be something for which the world is not prepared, and it will, in all likelihood, be the most visible, as well as the most terrible of all. But meanwhile he works in secret; he disguises himself under various forms—the comeliest, the most attractive, the likeliest to religion and goodness and Christian excellency that can be put on. For he is "the prince of all knowledge where God is not known, of all power where God is not acknowledged; the bright archangel of the natural man, who is now revealing himself in his angelic glories of natural knowledge, natural beauty, natural wisdom, natural freedom, and natural humanity" (Irving, "Sower," 515.) . . . "Oh, my God, what a subtle fiend is Satan, thus to gather together all the ruins of the natural man; his sense of beauty and loveliness, his imagination of glory and excellence, his conviction of truth and righteousness, his desire of mercy and benevolence, his capacity of wisdom and goodness—all these the surviving fragments of thy goodly handiwork, which Thou hast sought by the revelation of power and love in Jesus Christ to build again into a spiritual and glorious temple for thine own spiritual glory to inhabit—to have possessed himself of, and out of them to have formed a house for pride, glory, and ambition, and other forms of self-idolatry to dwell in. And how daring is the subtle spirit to have ventured into the sanctuary of Thy holy word, and stolen thence the fire with which to offer up the daily sacrifice in the temple of human self-sufficiency, which he had builded unto himself. . . . Oh, how art thou entrenched, O Satan; how art thou entrenched in thy beautiful deceptions! Thou hast played thy part well in this last age. Thou art all but the holy one, thou consummate deceiver," (451.)

And why does Satan deal so subtlely in these days? He finds that the old open warfare, which sufficed in ruder ages, will not do. His object is to draw men away from God and Christ; and he cares not by what means this is done. He will in the last days pretend to be Christ himself, to be God himself, in order to do this, and to obtain man's homage and service. Now he works more covertly, assuming the appearances which man's intellect, man's fancy, man's taste, man's benevolence, and man's natural conscience admires. By means of this disguise he lures men away from Christ, away from God, away from the verities of spiritual life and religious truth, giving them the shadow for the substance, a statue of Christ instead of the very Christ himself; a picture of the tree of life instead of the very tree itself. Thus it is that he deceives, leading men on a certain length, so

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that they may think they are really on the way to the kingdom, and then leading them astray into devious paths, so like the true that the delusion is hard to be detected. Thus it is he makes men come short of that city to which he professes to be leading them, and to mistake some religious ideas or forms or feelings of their own for the true knowledge of the living God, and of Jesus Christ, His incarnate Son.

Oh, what a testimony is this to Christ and to His glory—a testimony from the great enemy of Christ and God! For why should Satan thus imitate Christ, if the Christ he imitates be not unutterably glorious? And if the imitation be so attractive, what must the very person be? If the shadow be worthy of admiration, what must be the substance? If these various parts of the broken features of the Son of God, thus given to man in Satan's poor reflection, be so beautiful, what must be the very countenance of the Son of God, in all its marvellous and divine comeliness?"

3. *The condition of the unclean spirit thus cast out.* The words that follow evidently refer to the "spirit," not the man, and should be read "it," not "he;" *it* walketh through dry places, and when Christ casts out the unclean spirit, He does it wholly. He does not leave it in the man's dwelling, or in his city, or among the habitations of living men. He does not indeed cast it out of earth, for its day of being shut up in the abyss is not yet come. He leaves it still on earth, but He sends it out into the deserts, into "dry places," unvisited of man, and unwatered of the rivers of earth, or the showers of heaven; a land of drought and of darkness, and of the shadow of death; a land on which the eye of God does not rest, on which His blessing does not come down; where no fruitful field indicates His present favour—no flower of the garden, nor tree of the wood, nor bird of the air, warbling its pleasant song, reminds us of His love; but all is barren, and dreary, and lonely, and without one token, one sign of life, one ray of beauty—the likest thing to hell which the mind can possibly conceive. Such is the place into which Christ sends the unclean spirit, as if to intimate to it that such was its only fit abode, the place to which love comes not, where verdure is not, where water flows not, where man treads not—foretaste of the eternal wilderness, the lake of fire.

For in that spirit is *sin*—unpardoned and unpardonable sin; sin that casts out the sinful being from the presence of God, from all that is living and lovely and excellent either on earth or heaven. There the unclean spirit is to make its dwelling, the unclean place and the unclean being thus meeting together

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in fit society. It was *paradise* that the unclean spirit once entered—paradise, man's proper home, made for him by God; and it is now into the wilderness that this spirit is cast, to teach it that with paradise, either unfallen or fallen—nay, with the green earth at all—such a spirit has nought to do. Paradise is not for Satan, though he entered it. This earth is not for Satan, though he dwells in it. He is ere long to be utterly cast out, both out of man and of man's happy earth. The wilderness is all that he can claim, those regions of earth which he by his craft and power has brought into barrenness and death. How awful the lesson to the sinner here! Is he to have his part with Satan? Is he to have his abode with the unclean spirits, or with the redeemed and the unfallen angels? Is his home to be paradise regained, the abode of Christ and His saints, or the eternal wilderness, the abode of Satan and his fiends, far from the tree of life and the living water, and the everlasting pastures?

It was to the wilderness that Christ went to be tempted of the devil, as if that were the devil's special resource and seat. It is when Babylon is turned into a wilderness that it is described as the haunt of unclean spirits. It is in the midst of desert scenes of ruin and desolation that they are specially said to have their abode; and both in the Old Testament and New, we find the same gloomy association between the desert or the ruined city and the spirits of evil. And when there was not a desert at hand, we find the spirit taking the possessed to the tombs, as if there he found something liker hell, something more congenial than among the abodes of living men.

But the description of the unclean spirit's condition is not yet complete. He wanders through these dry places, seeking rest, but finding none! These are words of awful import, even when not applied to a sinner of earth, but to a fiend of hell. Seeking rest, but finding none! Oh, awful doom! Do we sometimes think of the doom of these lost spirits as well as of the doom of lost men? Do we try to realise their misery? We have so associated them with sin, and malice, and evil, that we have ceased to remember that they are beings, with capacities like our own for joy and sorrow. They were made to be filled with joy; they are now filled with sorrow. They have not become familiar with that sorrow, so as to cease to feel it. They feel it with the same profound bitterness that we can do. They would fain shun it, if they could. They do not love the torment, or the fire, or the desert, or the abyss. They have not lost their desire for happiness, or their shrinking from anguish. They are still "seeking rest." Seeking rest, but finding none! How

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terrible the doom described in these simple, but most sorrowful words,—Seeking rest, but finding none! Seeking rest for ever,—finding none for ever! Weary for ever! Sad for ever! Tormented for ever! O sinner, is this to be your portion too?

4. *The unclean spirit's return to his house.* Though driven into the wilderness, it is not chained there; though cast out of the man it is not debarred from return. It bethinks itself of its former abode, and feeling it better than the wilderness, it resolves to try if there might not be re-entrance for it. It calls the man "my house!" Awful words to come from a devil's lips respecting a man, "my house!" As if it had a right to the man,—a right to make him its dwelling. O man, art thou the devil's house? At first, it seems like one merely walking round, to observe;—looking in at doors and windows in order to discover in what state is the interior, to see if there were not some chance of re-admission. If it be occupied with other guests, it has no chance; if not, it may. The discovery is made, that it remains as empty as when it left. No other guest has come in. Its chambers are unfilled. Nay, it is not merely empty, but carefully swept and adorned, as if inviting every passer-by to enter.

Here it is that the narrative brings us back to the individual man, and shows us his state, the state that prepares him for a second and more terrible visit of the unclean spirit. That spirit has been cast out; and so far, it is well. He is delivered from a certain amount of the hindrances that keep out God. Having got quit of his guest from hell, he is now free to invite a guest from heaven. But here he stops short; and this stopping short is fatal. He gets quit of the devil, but he does not get the Holy Spirit. The grosser evil is purged out, but nothing brought into its place. There is no longer the blasphemy, the drunkenness, the lasciviousness that prevailed before. His words are clean, his hands are clean, his steps are clean. The house is swept and adorned. He is reformed, but not converted. He is no longer openly irreligious, but he is not born from above. He has got the dust swept from his floor, and ornaments hung all round his walls. He is a man of refinement, of literature, of "rational" religion. There is a decided improvement upon the morality of his character, and many fair features are now displayed, that formerly were unknown. But God has not been invited in. Christ has not been made welcome. The Holy Spirit has been grieved away. The natural man has been wrought up into its best estate. The natural heart has been made as good, as kind, as religious as it is possible to be without the new birth and without the indwelling presence of Jehovah. He is now just in the very state

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most suitable for a return of the unclean spirit; for that spirit can dwell amid decencies and moralities, and natural goodnesses, quite as well as amid profligacy and lust, and blasphemy, and every evil thing. It can dwell anywhere where God is not. Any heart will suit, provided God be not in it. It may be the heart of a Pharisee or a publican, it matters not. The wickedness of the latter is not more congenial than is the self-righteousness of the former.

Our peril in the present day, in these respects, is extreme. We call our century an enlightened age; in some respects, this is true. Satan, as an angel of light, is preaching up the refinements of morality and the adornings of science, for the purification of the inner man. He is preaching against vulgar lust, and repulsive profanity, and open crime. And in so doing he is engaging the feelings of the natural heart, and winning them to something else than God and Christ, to something that will be a substitute for regeneration, something that will make a man think himself religious and moral, while he has passed through no spiritual change, having not yet received the Spirit, nor having died and risen with Christ. Beware of any change that is not conversion, of any reformation that leaves you without Christ; of any religion, beware, refined and beautiful, that is not the teaching of the Holy Spirit, and that does not transform you into the image of God's own holy Son. If you rest content with anything short of these, you are only hardening your hearts, searing and stupifying your consciences, rendering yourselves more and more insensible to the power of divine things, and bringing yourselves into a state which will not only exclude God and repel His Holy Spirit, but will invite the return of Satan and all Satan's legions of darkness into your miserable souls, making you twofold more a child of hell than ever.

There is something inconceivably terrible in the idea of preparing yourselves for the devil's re-entrance into you. Yet this is just what millions in our day are doing; and the manifold refinements of the age are the undoubted preparations for such a re-entrance of the evil one. Not that the things may be sinful in themselves. Possibly they are not. The house is swept, and the old deformities cast out. Adornings of all kinds are introduced, against which no exception can be taken on the score of morality or decency. The whole thing is most tastefully done, so as not to offend the most fastidious eye or ear. The amusements are harmless; the pleasures are innocent, the pursuits are intellectual; the mental occupations are on a scale of high refinement. But all this may be; and yet if the house, thus "swept and garnished," is left empty, all these improve-

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ments are just so many preparations for Satan's return, so many invitations to the unclean spirit to re-occupy its dwelling. The sweeping and the garnishing would have been all very well, if after that it had not been left empty, if the great Guest from heaven had been invited in to occupy his own dwelling. But when, after being thus improved and cleansed, it is left unoccupied, it presents not merely an open door to every passer by, but it actually hangs out a sign, calling on every unclean spirit in hell to enter.

Our great cities are held up to view, as the vast dens of crime and lust. Pictures, not too darkly drawn, have been given us of their Sodom-like abominations. In these, most assuredly the unclean spirit has his dwelling, and Satan reigns as the prince of darkness, the angel, or rather the fiend of death and ruin. In God's sight, however, there is a condition sadder, darker still. You will not find it in these haunts of profligacy, drunkenness, and all abominations. You will find it in civilised, refined, literary, perhaps even religious society. The publican was a specimen of the former, the Pharisee of the latter. The publican stood before the eye of Christ, a sinner, a man with an unclean spirit, hateful enough indeed. The Pharisee stood before Him as the man delivered from the unclean spirit, his house swept and garnished, but *empty!* In Christ's days the most hateful spectacle was among those who were reckoned to possess no ordinary amount of the most refined religion of the age. And will it not be found so still? Does not Christ's eye see something darker and sadder than even these city-dens of wickedness can furnish, in our best circles, where fashionable religion is recognised, where vulgar sin is cast out, where all is politeness and refinement, where science and literature adorn the men, where the Bible is acknowledged, where the name of Christ is honoured;—there is the house swept and garnished,—there the eye of Christ discerns that which is viler and more hideous than the coarser abominations which have been so emphatically discarded.

O man, beware of the "swept and garnished house!" Beware of that which would lead thee to be content with the mere dismissal of the old guest, without the reception of the new. Beware of the shows and delusions, and devout sentimentalisms of our day, by means of which many a soul is beguiled into the idea of being religious, when all is hollow and unreal. Beware of any amount of feeling, or refinement, or amendment, that would leave you short of God,—an indwelling God. Remember the danger of mistaking morality, or mental culture, or intellectual elevation or refinement in taste, for *religion* itself, for the living worship of the living God.

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Say not, the unclean spirit is gone out, my habits of grossness and offensive sin are all abandoned. That may be true, and yet your state be only more perilous to yourself, more hateful to God. Is it a matter of great congratulation that you are now going to hell in decent raiment, and not in rags and filth as once you were? What can this avail you? Is it a cause of thankfulness that you have got quit of one devil, when you are decking and enlarging your house, to make room for a legion?

Beware, O man, of an empty house, an empty soul, a soul unfilled with God and Christ. Let God this day come in and fill you. Let Christ come in and sup with you. Let the Holy Spirit come in and make you His temple. Then will there be no room for unclean spirits more, either one or many,—no room for sin and lust,—no room for vanity and lies. God will satisfy thee. Christ will be all and in all.

I might enter at length into the last verse, showing the greater amount of evil and Satanic influence introduced, showing also the evil spirit's permanent indwelling in the man, showing also the more terrible condition of the man at the last. But having taken these up generally, I shall not enter on details, simply proclaiming these awful words, "The last state of that man is worse than the first."

I take up the subject now in its collective and prophetical aspects.

1. *Its collective aspects.* The individual is but a specimen of what takes place in a church and a nation.

(1.) *A Church.* It is perhaps reformed; evils purged away. But no Holy Spirit comes to dwell in it. It remains in this reformed but empty state for some time, then the evil spirit returns, and it becomes worse than before. Perhaps Christ's words to the seven Churches produced temporary improvement. But that was all. Laodicea and Sardis became worse than before. What a warning to the Churches of our day!

(2.) *A nation.* There are eras in a nation's history when it improves. Outward evils are swept away. Civilisation rises, morality increases, religion becomes fashionable. But there the regeneration stops. Soon the evil spirit returns, and the condition of the nation becomes tenfold worse. Let Britain beware!

2. *Its prophetical aspects.*

(1.) *Israel.* Our Lord specially refers to them. Their last end is to be worse, &c. After every amelioration they became worse. After the captivity they improved; but in the time of our Lord they were coming into their worst condition. A worse still there will be just before their conversion. They receive Antichrist.

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(2.) The *Church at large.* The professing Church, Protestant or Papal, is to have its last, its worst. Improving a little, and then worse than ever, ripening for judgment.

(3.) *The world.* It has improved in some respects, and will improve outwardly. Then Satan returns, re-occupies it, and it becomes more thoroughly his than ever.

The development of Satanic power in its last days will be very terrible. Watch. Resist. He is about to make his last effort. Put on the whole armour of God.

Art. VI.—IS THE DARIUS OF EZRA THE SAME AS THE DARIUS OF DANIEL?

Second Article.*

In the April number of this Journal we were permitted to call the attention of its readers to the following extract, from an ably and candidly-written review of a recently published work, entitled "Messiah the Prince:"—

"It is a cardinal proposition of our author's theory, that the Darius of the Book of Daniel and the Darius of the Books of Ezra, Haggai, and Zechariah are one and the same. This, we think, must be conceded, although contrary to the opinion of most commentators."

We demurred then, and still demur to the necessity of such a concession.

For, as we then observed, it would follow on this supposition that the second year of Darius, mentioned in Ezra iv. 24, Haggai, i. 1, and Zechariah i. 1, was the year after Daniel had been cast into the den of lions; and, therefore, that at the very time when Tatnai and Shethar-boznai were seeking to compel Zerubbabel and the Jews to desist from the work of the temple, Daniel, the illustrious Hebrew prophet and statesman, was the prime minister at the court of Darius, no other subject being so high in the esteem and confidence of the sovereign. He thus possessed ample influence and power, and the strongest inclination to protect and assist Zerubbabel and the Jews. *Nor was there any earthly object so near the prophet's heart* as the rebuilding of the temple at Jerusalem.

* In the April number, p. 151, l. 9, for "professed by" read "professedly." And p. 153, l. 36, for "anything of the inspired Word" read "anything as the inspired Word."

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On this strange hypothesis we are called upon to believe that Daniel, during probably a year and a half, had never once named the decree of Cyrus concerning the Jewish temple to Darius, and indeed that the prophet never openly exerted himself to render any important assistance to the Jews at Jerusalem in the reign of Darius. How little should we expect such silence and apparent indifference in him to whom we have this testimony, in the first year of Darius, when he was at the head of the administration of the realm, "Now, when Daniel knew that the writing was signed, he went into his house; *and his windows being open in his chamber towards Jerusalem,* he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, *as he did aforetime.*"

And is it not almost equally inexplicable that Zerubbabel and Joshua should never once have written to Daniel, when so high in the favour of Darius, earnestly urging him to exert himself in promoting the rebuilding of the temple of the God of their fathers. And how do all these perplexities and inconsistencies disappear, if only we suppose that the Darius of Daniel is *not* to be identified with the Darius of Ezra.

But we have some further observations to offer. According to the theory of the author of "Messiah the Prince" the *first* year of Darius, *i.e.*, the year in which Daniel was miraculously delivered from the lions, was 493-2* B.C.; and the *second* year, when the king received Tatnai's letter, and when he appears to be still ignorant of the existence of the decree of Cyrus, was 492-1. Let us transcribe, side by side, from Daniel and Ezra the two following extracts:—

Supposed date of the decree here quoted, B.C. 493 2.

"Then Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I make a decree, that in every dominion of my kingdom *men tremble and fear before the God of Daniel;* for he is the living God, and stedfast for ever, and his kingdom that which shall not be destroyed, and his dominions shall be even unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, *who hath delivered Daniel from the power of the lions,*" (Dan. vi. 25.)

In the following year, 492-1, little more than a year before the battle of Marathon, Tatnai is supposed to have addressed the following request to Darius: "Now therefore, if it seem good to the king, let there be search made in the king's treasure house, which is there at Babylon, *whether it be so, that a decree was made of Cyrus the king to build this house of God at Jerusalem,* and let the king send his pleasure to us concerning this matter. Then Darius the king made a decree, and search was made in the house of the rolls, where the treasures were laid up in Babylon," &c., (Ezra v. 17.)

* In the number for last October, the reviewer says, in p. 365, that the *first* year of Darius' reign over Chaldea was B.C. 493 2. But in p. 372, he says that Darius' *second* year was 493-2.

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If now the theory of the author of "Messiah the Prince" be correct, can we be surprised if the Colensos and Williamses ask us to account for the perplexing fact that King Darius in 493-2 cannot speak too highly of the God of Daniel—nay, he promulgates a decree commanding all his subjects to adore and tremble before Him; whereas, in the very next year, 492-1 he appears never to have heard the name of Daniel or Daniel's God, nor of the decree of Cyrus concerning the restoration of the temple at Jerusalem, until the letter of Tatnai called his attention to it? Is it conceivable that Daniel, who loved Jerusalem as he loved his life, should not have gladly taken advantage of the strong impression produced on the mind of Darius by the miraculous deliverance from the lions, to bring about the early and vigorous resumption of the interrupted work of the house of God at Jerusalem?

And other questions press upon us, more than we have space to reply to. The facts of Daniel's exaltation to the very summit of political power, his miraculous deliverance from the lions, and the royal decree, in honour of the God who had delivered Daniel, addressed to all the subjects of the realm, must have reached Jerusalem in due time, and have been like life from the dead to Zerubbabel, Joshua, and other pious Jews who were praying for the prosperity of Jerusalem, and longing to see the restoration of their temple. We are involved in inextricable difficulties when we compare the glorious triumphs at Babylon with the chill indifference and torpor at Jerusalem. Yet we have an easy and simple way of getting out of our difficulties. We must believe that the triumphs at Babylon were *not* contemporaneous with the torpor at Jerusalem. And this may be done by only believing that Darius the *Median* was not Darius the *Persian*.

We noticed in our former article that the testimony of Haggai is more than unfavourable to the identification of the two Dariuses. In the second year of Darius the Jews defend themselves against those who remonstrate with them on their neglect of an important duty by saying, "*The time is not come, the time that the Lord's house should be built.*" This plea would be simply absurd, if Daniel were at that very time the honoured and confidential prime minister of Darius.

We may also appeal to the testimony of Zechariah, though we must not put upon it more stress than it will fairly bear. In Zech. i. 7 we read, "Upon the four and twentieth day of the eleventh month, in the second year of Darius," they whom the Lord had sent to walk to and fro through the earth, said to the angel of the Lord, "We have walked to and fro through the

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earth, and, behold, all the earth sitteth still, and is at rest." Now, if the two Dariuses are identical, *i.e.*, are one and the same Darius, and if he took the realm of the Chaldeans B.C. 493-2, then his *second* year, late in which Zechariah saw the vision, Darius and the Persian court were full of plans and preparations for the formidable invasion of Greece. Accordingly at such a time the heavenly messengers could scarcely have brought back the pacific message which Zechariah heard, "*Behold all the earth sitteth still, and is at rest.*" This report is scarcely consistent with the state of things in Persia not very long before the battle of Marathon. It seems to the writer that if the books of Daniel and Ezra had been expressly drawn up to discourage all attempts to identify Darius the Mede with Darius the Persian, the task might seem to have been successfully accomplished.

In Ezra vi. 14, in recording the finishing of the house of the Lord, we read that it was done "according to the commandment of Cyrus, and Darius, and Artaxerxes, king of Persia." And the reviewer asks, "Who was this Artaxerxes?" We give rather a circuitous reply. It appears almost a habit in finally revising certain books of the Old Testament, to insert anticipative notices. Thus Dan. i. 21, "And Daniel continued unto the first year of King Cyrus." And again, Dan vi. 28, "So this Daniel prospered in the reign of Darius and of Cyrus the Persian." If we turn to the book of Ezra, we find that the reviser of the original documents added in the 5th verse of the 4th chapter, the clause "*even until the reign of Darius, king of Persia.*" We are inclined to think that a similar method of explanation is to be resorted to in Ezra vi. 14, where the words, "*and Artaxerxes, king of Persia,*" are to be regarded as anticipative, and are to be referred to the Artaxerxes, in whose seventh year, and under whose patronage and protection Ezra went up from Babylon to Jerusalem. And we are of opinion that Ezra himself, when finally revising earlier documents, added, under a grateful sense of personal favour, the name of his patron Artaxerxes to the list of royal benefactors to the temple.

The reviewer is not unwilling to accept Ezra iv. 6–23 as a parenthesis, relating what happened during the reigns of kings who succeeded Darius. Among the objections to this view are the following:—First, Josephus is opposed to it, and we think in such a matter his authority should have some weight. It seems also very improbable that in a plain historical record, where we might reasonably expect an orderly sequence of events, the transactions of the reigns of two sovereigns who came after

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Darius should be inserted before the account of his accession to the throne. Besides, such an interruption might seem to be specially unlikely in the present instance; for the express purpose of the book of Ezra is to give a history of the returned Jews in connexion with their temple. It troubles itself no further about the kings of Persia than is absolutely necessary for the history of the Jews and Jerusalem.

We know from authentic secular history that there was an interval of time between the close of the reign of Cyrus and the commencement of that of Darius, and that two kings reigned during this interval over the Persian empire. Now, of this interval the sacred historian thus writes, (Ezra iv. 5,) "And (the adversaries) hired counsellors against the Jews, to frustrate their purpose, all the days of Cyrus, king of Persia, even until the reign of Darius, king of Persia." Thus it appears that during the reigns of the two kings, Cambyses and Smerdis, who came between Cyrus and Darius, the Samaritans intrigued against the Jews to frustrate their purpose of rebuilding the temple. And what may we fairly suppose to have been the result of their application to Cambyses? As he was the son and successor of Cyrus, we have no difficulty in believing him to have been acquainted with his father's strong feelings in favour of the Jews, and with the fact of his having issued a decree for the rebuilding of their temple at Jerusalem. Fierce as he was, respect for his deceased father's memory would make him unwilling to persecute the Jews, especially as he would know that they were doing what his father Cyrus had commanded them to do. Now, in the book of Ezra Ahasuerus appears to have been the successor of Cyrus; and it is said of him, (iv. 6,) "And in the reign of Ahasuerus, in the beginning of his reign, wrote they unto him an accusation against the inhabitants of Judah and Jerusalem." Nothing further is said of him; and thus we have reason to believe that he took no part in hindering the work of the temple. This is what we might reasonably expect from the son of Cyrus, if Ahasuerus is to be identified with Cambyses.

The case was far otherwise with the usurper Smerdis; and we might look that the enemies of the Jews would succeed in winning him over to their side. And the sacred historian informs us, (Ezra iv. 7–23,) that Artaxerxes did comply with the suggestions of Rehum and Shimshai. But even if it appear highly probable that Ahasuerus is to be identified with Cambyses, there is, it may be said, a strong objection against regarding this Artaxerxes to have been the same as Smerdis. For Rehum and Shimshai describe the Jews as rebuilding their city, and do not say a single word about the temple. The sacred

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edifice, therefore, must have been already built, and accordingly Artaxerxes must have been one of the successors of Darius Hystaspes.

In discussing this point, we must bear in mind that the letter of Rehum and Shimshai to Artaxerxes is not the production of servants of God. Its insertion in Ezra only warrants its genuineness; it may have contained false statements. The commencement of, and perseverance in, opposition to the returned Jews, originated in, and was nourished by, personal hostility to them, and not by loyalty to the Persian sovereign. If Rehum and Shimshai were under the influence of similar feelings, they would care little about the truth of their reports to their royal master. Indifferent to the rebuilding of a temple, his jealousy might be aroused on learning that the Jews were intent on rebuilding and fortifying a city which had been notorious for its rebellious character. Or perhaps Rehum and Shimshai may have written their letter from distorted and exaggerated rumours, without having previously taken the trouble to go over to Jerusalem to examine the matter for themselves.

At all events, the facts recorded in the first two verses of the eleventh of Nehemiah furnish fair ground for believing that the Jews, up to the twentieth year of Artaxerxes Longimanus, had been averse to trouble themselves about rebuilding the walls of their city, and that up to that time nothing had taken place at Jerusalem corresponding to the statements in the letter of Rehum and Shimshai.

Again, we should not translate the beginning of the 24th verse (of the fourth chapter of Ezra) too strongly, if for "*then*" we substitute "at that time." "At that time, (באדין,) ceased the work of the house of God which is at Jerusalem." The emphatic connective, "at that time," makes it to be something like offering violence to the writer's language and purpose to separate it from an intimate connexion of cause and effect with the 33d verse. And to do so seems more objectionable still, when we are asked to connect the 24th with the far-distant 5th verse; for in so doing it seems necessary to take for granted that the work of the house of God *ceased* before the end of the reign of Cyrus. We have no warrant for such an assumption, and Josephus wholly discourages it.

We may here notice a connexion between the books of Daniel and Ezra, apparently fatal to the identification of the two Dariuses. On examining the point, we shall see reason to believe that the formidable opposition to the rebuilding of the the temple, (Ezra iv. 1, 4,) was organised not later than the third year of Cyrus. And thus we have ground for supposing

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it was the tidings of this unexpected opposition which filled the heart of Daniel (x. 2, 3) with heaviness in the *third* year of Cyrus. The prophet makes no application for assistance to Cyrus. This is what secular history would lead us to expect, as Cyrus was far away at that time, prosecuting his schemes of ambition and conquest. It corresponds, too, with what we read, (Dan. i. 21,) "Daniel continued unto the first year of king Cyrus, *i e.*, his influence and power did not last beyond the first year, his age having rendered it expedient for Cyrus to appoint other officers in his stead.

We are told that the Persian historians mention a Cyrus who was governor of Babylon in the reign of Artaxerxes, to whom they attribute the restoration of the Jews. But it must be remembered that these historians are comparatively modern, and did not flourish until long after Persia had been brought under the spiritual yoke of Mohammedanism. Ezra's record of the ignorance displayed by Darius concerning the decree of Cyrus for the rebuilding of the temple, may teach us that the dealings of the Persian kings with the Jews and Jerusalem never obtained admission into the national traditions of Persia. We do not conceive that this view is weakened by what occurred in the days of Mordecai and Esther. All Judæo-Persian traditions, therefore, would find their way unto Persia from foreign sources. The Mohammedan invaders would introduce Arabian, Jewish, and Christian legends and fables into the conquered country, and it may not be too much to say that the names of Abraham and Moses, David and Solomon, were unknown in Persia until the Arabians brought them thither. And at some time or other, from the two facts that Cyrus the Great issued a decree at Babylon for the restoration of the Jews, and that a company of Jews went up from Babylon to Jerusalem in the reign of Artaxerxes, ignorance may have constructed the legend that Cyrus, a governor of Babylon in the reign of Artaxerxes, restored the Jews to the land of their fathers.

Art. VII.—THE GREAT PRAYER AND THE GRACIOUS PROMISE.

Exod. xxxiii. 18, 19.

We are almost at a loss which most to wonder at, the holy boldness of the petitioner, or the stupendous grace of the hearer of prayer. How strange, that a sinner should thus pray! How

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wonderful that a holy God should utter such a promise! Let Almighty grace have the praise of both, for it was the Spirit of grace who inspired the earnest prayer which drew forth the gracious promise. How different does Moses act on this occasion to what he did at Horeb, when the Lord first appeared to him; then "he hid his face, for he was afraid to look upon God;" now he earnestly desires to behold and look upon Jehovah's glory. *Acquaintance with God's character produces* "*boldness* at the throne of grace."

The time when this request was preferred, and this answer given, well deserves our notice. The preceding chapter informs us that Israel, wearied out with the long absence of Moses, who for forty days had been with God in the holy mount, receiving orders concerning the tabernacle, stirred up Aaron to make them a god, viz., a molten calf. "The saints of the Lord" (perhaps through fear) acquiesced; the calf was made, and Israel danced around it with mad satisfaction and triumph, while Aaron said "These are thy gods, O Israel, that brought thee out of the land of Egypt." We may well stop and ask, Are these the people who saw God's vengeance poured out on the idolatrous Egyptians, and who but a few hours before heard the thundering trumpet's voice from Sinai proclaim, "Thou shalt not make any graven image;" and who also said, "All that the Lord commanded will we do?" Yes, the very same; yea, and while they are dancing at the foot of the mount, the glory of the Lord like devouring fire is on the top of it. Oh, the deadly depravity of man's heart! How insufficient are all miraculous manifestations, convictions, and resolutions, without transforming grace. Thus stood matters when Moses drew near. What a change awaited him! To come from enjoying communion with God, to behold the fellowship of devils, was indeed distressing. Horror and indignation took possession of his bosom: he brake the two tables of stone which he held in his hand, and flew to avenge God upon his enemies. The blood of many idolaters flowed. Their newly-made idol was ground to powder, and they were all made to drink of it. Where was their merriment now? What could their golden god do for them? Thus shall all God's enemies find the end of ungodly mirth to be heaviness; they must "lie down in sorrow" who rise up to rebel. Moses now returns to God, to pray for rebellious Israel. Before he left the mount he had pleaded for them, and in a measure succeeded. See Exod. xxxii. 7–14. How awful are the words of God then uttered.—"Now therefore *let me alone*, that my wrath may wax hot." Did Moses dare to plead with God after this? Yes, he did, and also prevailed. He pleaded God's covenant,

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His glory, His past acts, "and the Lord turned from his fierce anger." Let us be encouraged from this to persevere in prayer for others under the most discouraging circumstances. Moses now leaves Israel to mourn below, while he goes up again to pray for them. Then it was, as he informs us, Deut. ix. 25, that "he fell down before the Lord forty days and forty nights." What love must Moses have felt for Israel, to pray for them thus; but what is even this when compared with the love of Jesus our glorious Mediator? Great as was the love of Moses, he once complained of the burden of the people, Num. xi. 12; but Jesus was never impatient, "he fainted not, neither was weary." "His love was strong as death," and not all our sins could extinguish it.

If you will look through this chapter you will see how Moses gradually got nearer and nearer to God, and how the Lord still granted him all he asked. How much better was the state of Moses than that of his brother Aaron: the one was in the suburbs of glory, the other enduring the pangs of guilt. At length, Jehovah tells Moses, "I know thee by name, and thou hast found grace in my sight." Moses improves this gracious declaration, and feels encouraged to present the wondrous plea, "I beseech thee, show me thy glory." Let us consider this *great prayer of Moses*, and the *gracious promise of God* which it drew forth.

In the prayer of Moses we have set forth *the vast requirements of faith.* That faith which is of a right nature is self-emptying; acting upon a thorough persuasion of the soul's utter poverty, it asks large things of God. A heaven-born faith needs, requires, and obtains *six infinite things.*

An infinite sacrifice. This is found in Christ, who hath fulfilled the law, satisfied justice, and honoured God. Nothing will satisfy conscience but that which satisfies God. *An infinite portion.* Faith does not deal in trifles; it finds no rest for the sole of its foot, but as it can say, "Whom have I in heaven but thee." *Infinite patience.* One child of God would exhaust the patience of a thousand angels, but "Jehovah is *long-suffering;*" "He is the God of patience." *Infinite mercy.* Nothing short of that mercy which is eternal and boundless will meet the sinner's case who is conscious of his own unworthiness. Jehovah is merciful, "rich in mercy," "ready to forgive." *Infinite power.* So much inward weakness, so many downward tendencies, and outward enemies, who could stand, unless the arm of the Omnipotent engaged to uphold? *Infinite wisdom;*—to unravel our entanglements, to direct our way, and to counsel

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in every danger and difficulty, and God only wise to "guide with His eye."

But we shall see what are faith's requirements if we consider these words of Moses. "*I beseech thee, show me thy glory.*" Every word tells. It is God's glory that he desired to see. "*Thy* glory," no other glory would do for him. Some want to see the glory of riches, some of honour, some of pleasure, some of science, but there is no real glory in all these to that soul who is communing with God. "Show *me*,"—he would have it revealed to himself. What an amazing change does grace make! By nature we say, "Depart from *me*, I desire not the knowledge of thy ways;" "Cause the Holy One of Israel to cease from before us;" but how different when under divine teaching. Let us recollect that this large prayer, "Show *me* thy glory," is the prayer of a sinner, it is a very *humble* prayer, also. God, who is HIGH, will regard it. It is no presumption for a sinner to use it, and to persevere till it is answered.

But observe further, God must do all this; *show* me! It is as if he had said, "Lord, I know thou only canst reveal thyself, I cannot by searching find thee out." It is proper that we should seek, pray, read, and meditate in order to know more of God; but God can let in more light in a moment than we could get in years by our investigations. This He has promised to do *in* our seeking Him. Moses was satisfied that none but God could make Himself known, so thought the poet when he sung,

> "Great God, forgive these feeble lays,
> Sound forth thine own eternal praise;
> A theme so vast, a song so high,
> Call for the voice that tuned the sky."

Observe also that Moses, in order to attain his object, used fervent prayer—"*I beseech thee.*" Great blessings are granted to importunate pleaders; so Jacob found it, so Daniel, and many more. David tells us his determination in Psalm xxvii. 4. "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, TO BEHOLD THE BEAUTY OF THE LORD, and to inquire in His temple." Thus we see how faith waxes bold, and increases in its requests. God's revelations to the soul produce a divine satisfaction, and yet excite a holy longing. It is not possible to say with certainty what Moses intended when he said, "Show me *thy glory*;" and it will be more profitable for us to apply it practically to ourselves than to make ever so many suppositions. Surely it teaches us who stand on the vantage ground of New Testament light, *that the grand concern of every believer*

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should be to have more of the divine glory or excellences manifested unto him. His earnest cry should be, *Show me thy glory as it shines in the face of Jesus Christ*, (2 Cor. iv. 6, iii. 18.) The Lord Jesus was and is the great manifester of God's glory. In his birth, life, death, and resurrection, God is revealed. Here the glory of God's wisdom, love, and power appear; there the glory of His justice and holiness shine forth mildly yet magnificently. Would you know God? then study Christ. No one cometh to the Father but by Him. Here angels learn much of God, (1 Pet. i. 11, 12.) Here Paul and all the apostles traced the glory of God's character. How gladdening is the thought that this Saviour who suits me, a sinner, so perfectly, glorifies God infinitely. He that is the object of my love, and the ground of my hope is "God's dear Son, the Son of His love." We should constantly desire to see this glory, that everything unconnected with it may be eclipsed, and our souls become more and more conformed to him, changed by looking into the same image from glory to glory; then, like Isaiah, "seeing His glory we shall speak of Him."

The glory of God, as it shines in the face of Jesus Christ, is *permanent;* it will shine there eternally. It once shone in Adam, but sin extinguished it. It once shone in the angels who fell, but they lost it. God, by putting His glory into Christ, hath placed it where it shall remain for ever steadfast. He will have all creatures and things derive their glory from Christ, who is the husband of His Church, the head of elect angels, and the beginning of the creation of God.

Show me thy glory in the manifestation of thy mercy. This may be traced in the channel through which it flows, the incarnate crucified and glorified Saviour; in its glorious nature, rich, plenteous, and eternal; in the number of its objects; and also in the fact of its pardoning the vilest sinners. Thus glory is secured to every attribute of God by the triumphs of mercy through Christ.

Show me thy glory in thy providence, thy special providence toward me, thy weak child. Teach me that wisdom directs all, that goodness sends all, and power overrules all. Let me see as much of thy ways as is consistent with thy will, and cause me humbly to submit when thou dost not see fit to make known the reasons for thy doings.

Show me thy glory in creation. Let the heavens declare to me thy glory. Suffer me not with a careless mind to pass by thy great works, but rather

> "Let the smallest pin in nature's frame,
> Point out some letter of thy name,"

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and let my soul daily sing, "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches," (Ps. civ. 24.)

Show me thy glory in the prosperity of thy church. Let me see the glory of thy grace in weeping sinners, and rejoicing saints, in happy churches, and faithful labourers, and amidst all thy family "*remember me,*" and let thy glory be seen in causing me to live near to thee, that in me Christ may be admired, and by me be more and more glorified *now,* as an earnest of what is to be at His glorious appearing. Can we, do we, thus pray? If so, we are believers; our faith works by love, and if this is the case this present evil world will have no glory for us—we shall see it to be but vanity. If so, how great are our present privileges, and soon we hope to be where

"The God shines gracious through the man,
And sheds sweet glories on them all."

Then when we shall see Him as He is, and be like Him, this wondrous prayer will be fully answered.

II. We come now to consider the *gracious promise* given in answer to this great petition. This answer shows us that God delights in His people's prayers, and that, however large their requests may be, He will assuredly fulfil them. None shall wait upon Him in vain. Whatever we trust beside will disappoint us, no other seekers will really find; but those whose grand aim it is to grow into a knowledge of, and conformity to, God in Christ, shall have all their desires fulfilled.

But there is another grand truth taught us from this passage, which is, that all the gracious displays of God that are made to His covenant people are on account of the interest which a Mediator hath with Him. God did much to Israel for the sake of Moses, He will do far greater things on our behalf for Christ's *sake.* Our great Mediator, "the Mediator of the everlasting covenant," says, "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it," (John xiv. 13, 14.) Let us notice three things in this answer to the prayer of Moses.

1. *The overflowing of divine goodness.* How wonderful is that expression, "Able to do exceeding abundantly above all that we ask or think," (Eph. iii. 10.) Great as faith's requirements are, divine goodness not only supplies them, but far outdoes them. It not only fills our cup, but makes it run over. Thus God says, "I will make all my goodness to pass before thee."

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These words may be considered with reference to the bounty of God. *God will take occasion, in the course of His people's pilgrimage, to exhibit to them the infinite stores of His bounty.* He hath laid up goodness for them that love Him, and He will bring it forth. This He will do in various ways. In the exercise of fatherly affection and care; how tender and incessant the one, how watchful and all-inclusive the other! In the bestowment of daily mercies, both providential and spiritual, (and it is sweet to trace them all as flowing down directly from divine goodness) in the guidance and protection He will afford. Thus the Israelites in the wilderness were monuments of God's preserving goodness, and so are all His people now; every moment of their history has written upon it, "*The Lord is good;* and thus doth His goodness pass before us!" May our eyes be open to observe these things (Ps. cvii. 43), and our hearts instructed to trace all up to their eternal source (Eph. i. 6, 8.) It may be that this word "*pass before thee,*" means to go before, as the cloudy pillar went before Israel. Thus David said, "The God of my mercies shall prevent (or go before) me." How comfortable is the thought of having God's goodness going before us. Thus goodness makes our crosses, and goodness provides our heaven. "*All* my goodness," observe that; more than even thou hast seen before; thou hast drunk at the streams, I will now take thee to the fountain. These words may allude to the *beauty* or excellency of God's character, as well as His benevolence. Thus Calvin renders these words, "I will make all my *comeliness* to pass before thee." The enraptured prophet exclaimed, "How great is His goodness, and how great is *His beauty.*" How amiable and lovely does God appear to the believing heart. Not only is His mercy beautiful, but also His holiness; not only His grace, but also His justice. In His dispensations of providence He is beautiful, for these minister to the displays of His grace. For God to make Himself known as amiable or glorious to His people is to show them His glory. It is for Him to exhibit what He really is. How amiable was He to Abraham, when the Patriarch fell on His face, and God talked with him (Gen. xvii. 3.) How amiable to Job while he said, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

This declaration may be applied to Christ, who is good—yea, goodness. In Christ we have the greatest *proof* of God's goodness (John iii. 16, 17), and the *grandest display* of God's *beauty* (Col i. 19.) He is an everlasting witness that "God is good;" everything He said and did attests it, and the more we know of Christ the more shall we know of God's goodness,

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and thus shall the divine glory be shown us, (John i. 14–16,) and we shall "be filled with all the fulness of God."

Now recollect that the prayer, Show me thy glory, is thus answered—*It is God's glory to do His people good,* to be bountiful to them, and he would have them live upon, enjoy, and acknowledge it. His glory it is to appear amiable and excellent to His people; not to be looked upon as a distant being, an austere master, or unkind father, but as a gracious friend, and loving parent, taking pleasure in being trusted and loved. His glory it is to reveal and make known Christ, and to shower down His goodness through Him, for if He gives us Christ He will give all things with Him (Rom. viii. 32.)

2. Here is *a proclamation of covenant relationship.* "I will proclaim the name of the Lord before thee," that is, I will tell thee what I will be in covenant to my people. "They shall know my name." God's names are very expressive, they set forth what He is to His people, and what they should expect from Him. Thus, in reading God's Word, when we come to any divine name we should stop and ask what it is intended to teach us concerning God. Every name is full of wonders and blessings. But perhaps some one name in particular is here intended. When God appeared to Moses at the bush, He thus declared His name, "I AM THAT I AM;" this tells us that what He was He ever will be; that He was self-existent and unchangeable, but still this does not tell us what *He is.* If we look to Exod. xxxiv. 6, 7, we shall find declared not only that He is Jehovah "I am," but that as such He is "gracious, merciful, and long-suffering, and abundant in goodness and truth." How suitable is this name of God to sinners. Surely it is indeed a strong tower, both for sublimity and safety, and as containing all solace and supply. May we all be constrained to abide there as in a safe sanctuary and blessed home.

God undertakes to proclaim that name. "I will do it." How condescending and gracious is this. God *hath* done this by inspired prophets and apostles, but most of all by His Son, who came forth from the bosom of the Father to declare the name of God. How did He declare His love, His wisdom, His grace and sovereignty. Just before He left the world He used these ever-memorable words—"And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them," (John xvii. 26.) Think of His kind resolution, "I will declare it;" and the gracious intentions He hath in so doing—namely, that His Father's love may be enjoyed by His people, and that they might know more of His own gracious dwelling in them.

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But this is not all that the Lord doth in proclaiming His name. He must speak *internally*, speak to the heart, in order for His people to know it. Ministers may tell of the terrors of God's name as a God of vengeance, but sinners feel no fear. They may tell of His graciousness, but sinners see no beauty in Him; but when God speaks home to the soul, then, like Moses at the mount, that soul exclaims, "I exceedingly quake and tremble," (Heb. xii. 21.) His teachings also lead the soul, like Moses, to pray, "Show me thy glory." Thus, by divine instruction, sinners are brought to fear, trust, and love Jehovah's awful and glorious name, and find it good "to draw near to God."

3. *Here is a declaration of righteous sovereignty*—"I will have mercy on whom I will have mercy," (see ver. 19.) In these words are set forth the objects of Jehovah's mercy and grace—"*Whom he will.*" We may consider these objects or persons with regard to the directive will of God. Here His sovereignty shines, and sons of the dust must be dumb before Him. Heirs of hell by desert should be still before the Holy One. Let not the clay reply against the potter, nor sit in judgment on any of God's doings. But we have to do with God's invitations and promises. From them we learn who they are on whom He will have mercy, and to whom He will be gracious. Hark to His words, "Seek ye the Lord while he may be found, call upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon him. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord," (Isa. lv. 6–8.) This should be enough. How encouraging are these and many like words. There is no room for the vilest sinner to despair, for there is room in God's house of mercy for all who come. Ponder God's determination, "I *will* show mercy," "I *will* be gracious." Recollect it is the grace and mercy of "the God of glory." It is infinite, boundless, and eternal. To whom He is gracious He is gracious indeed; for He pardons and blesses like a God. All His mercy, all His grace belong to such—yea, the God of all grace is Himself on their side and their eternal portion. Let all thus pardoned join in Micah's triumphant song, "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion on us; he will subdue our iniquities; and thou wilt cast all their sins into the depth of

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the sea," (Micah vii. 18, 19.) Reader, is it your first and great desire to see God's glory; do you, like Moses, really ask Jehovah to show you Himself? if so, you shall be satisfied with His goodness, and shall understand the loving-kindness of the Lord—yea, be filled with all the fulness of God. If it be not so, if you are still saying to infinite goodness "depart from me," and still closing your eye to infinite beauty, still there is a sense in which you must see this glory, even if you do not share in its blessedness. Then you will wonder, though you will not worship as Moses did. Oh, beware lest that come upon you which is written, "Behold, ye despisers, and wonder and perish!"

If you live and die prayerless and impenitent, God will still be glorified *upon* you, though not *by* you. Awful thought, this glorious God now waiting to be gracious, will glorify Himself "when you are punished with everlasting destruction from the presence of the Lord, and from the glory of His power;" and this will be when the Lord Jesus, the image of God, the Saviour of sinners, comes to be glorified in His saints, and to be admired in all them that believe." "God who hath raised him from the dead, and given Him glory, that our faith and hope might be in God," is now "in Christ reconciling." His invitation is "Come now," and His promise to every coming one is, "I will abundantly pardon."

Art. VIII.—THE FINAL RESURRECTION.*

There is no fact, the truthfulness of which is more fully established in the convictions of every millenarian, than that of a twofold resurrection: a resurrection of the pious dead at the coming of Christ, in immediate anticipation of the millennium, and that of "the rest of the dead," or the wicked, at its close, when the thousand years of predicted blessedness shall have ended, and the final scene of judgment have been enacted. It is not our purpose, at present, to argue this point. There is, however, intimately associated with this subject of a twofold resurrection, a truth not usually presented, and which indeed we do not remember to have seen distinctly stated or unfolded. It is, that while the assertion usually made, that the subjects of the *first* resurrection are the righteous, and those of the *second* the wicked, is as a general statement correct, it is not strictly

* From the *Prophetic Times.*

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true. In other words, the subjects of the last resurrection are not exclusively the wicked. For this position we have, we think, scriptural as well as strong presumptive, if not absolutely convincing, inferential evidence.

A popular commentator, who argues earnestly but very inconclusively against the idea of a pre-millennial resurrection of the righteous, finds a special argument in favour of his position from the 12th and subsequent verses of the 20th of Revelation. The inference he draws from the passage we believe to be correct; but, as we shall see, it constitutes no argument in refutation of a previous resurrection of the righteous. He says: "This passage proves *particularly* that the righteous dead are referred to here as being present at the final judgment, and is thus an additional argument against the supposition of a resurrection of the righteous and a judgment on them at the beginning of the millennium." That some of the righteous dead are referred to, we readily admit. The judgment is not exclusively that of the resurrected wicked. The passage is this: "I saw the dead small and great stand before God; and the books were opened, and another book was opened, which is *the book of life*, and the dead were judged out of those things which were written in the books *accordimg to their works*. . . . . . And whosoever was not found *written in the book of life* was cast into the lake of fire."

That there are two classes embraced by these who are subjected to this judgment, and to whom different awards are rendered, appears to us obvious—*first*, from the fact that they were judged out of the things written in the books, "according to their works." The books here spoken of are obviously symbols of God's knowledge of the actions of those who are judged. They are the books of God's "remembrance;" and those arraigned for judgment are judged out of those things which are written in the books, "according to their works." Their works, as thus recorded, are the outward manifestation of character. The expression, "according to their works," seems to imply a difference in those works, and hence a difference of moral character, and hence, moreover, a difference of desert of retribution. It is not, we think, designed to designate degrees of moral turpitude, some possessing greater and some less, but *all* ungodly, and deserving to be cast into the burning lake, but rather a positive difference of moral character. The works of some recorded in the books will be expressive of the character of the children of God; while those of others, the vastly preponderating class, will be as expressive of that of the wicked. This conviction is deepened by a consideration, *secondly*, of

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another statement: "Another book was opened, which is the book of life. And whosoever was *not written* in the book of life was cast into the lake of fire." By the "book of life," as here used, we are—as we presume no one will question—to understand the record of those who are the promised and assured inheritors of eternal life, the regenerated children of the grace of God.

Now, what can mean a reference to such a record, if the name of not a solitary subject of that judgment was there inserted? Why should such a record be unfolded, when, on the supposition, that record belonged to a class not represented, but all of whom had been the subjects of a resurrection long since passed. The expression and the reference is, to our mind, the conviction that on the pages of that book were recorded the names of some then actually among that host of raised subjects of the final judgment, and who were recognised and declared to be heirs of eternal blessedness. Nor are we at special loss in answering the suggested difficulty supposed to be involved in the inquiry, "How can this be? If it be maintained that there is to be a literal pre-millennial resurrection of the righteous, and if 'the rest' of the dead, or the wicked, 'live not' until the second resurrection, is not the doctrine refuted by the statement just made? Do we not abandon the fundamental, a cherished and glorious doctrine of the millenarian creed, that of a twofold resurrection, by the admission of a promiscuous resurrection at the closing act of the judgment?" We answer, very far from it. For in our inquiries, Whence come these righteous ones of the second resurrection, and who are they? we find one strong presumptive, if not absolutely conclusive proof of the correctness of our position:—They are the pious dead of the millennial period.

We are aware that some may deny the statement, as they maintain that there is to be no death, nor mourning, nor sorrow, nor sin, during the thousand years. The curse, they say, is to be wholly removed from the earth, and perfect, unalloyed blessedness is to characterise that period. We do not so understand the word of truth. It is clear to us that there are exhibited two distinct periods; distinct not only in the order of time, but distinct in their character and administration. The one is the thousand years—the millennial period; the other is the eternal state; both to exist on this renovated earth. The former, or millennial period, is the subject of glowing prophecy of both the Old Testament saints and the New. The latter, or the eternal state, is also referred to by ancient seers, but more particularly by the rapt exile at Patmos, in the statement of the

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revelation subsequent to the final judgment. The millennium stands by itself in the eye of prophetic vision. It has its metes and boundaries, its peculiarities, and glorious excellences. It is limited in its duration by its very name, as well as by the statement of the holy Scriptures. It is to be a season of excellence, far, incomprehensibly surpassing any since the fall, but to be succeeded by an eternal state of blessedness and glory, as superior, it may be, in its excellence to that as that will be to previous dispensations. The millennium will be ushered in by the advent of the Son of man, as He shall come to establish His kingdom, associating with Himself in the administration His risen, glorified saints, (Rev. xx.)

Without entering particularly into what godly men, moved by the Holy Spirit, have said in stirring strains of that joyous period, we may remark that it will be one of great physical changes, fitting our earth for the blissful occupancy of a ransomed people, as it may be restored to its original paradisiacal salubrity and fertility. "The kingdoms of this world shall become the kingdom of our Lord and of His Christ." Uninterrupted peace and prosperity shall characterise it. Righteousness shall prevail as the knowledge of the Lord shall be diffused through the whole earth. And all of which Isaiah sings, and all which the prophet portrays in his graphic sketches of the latter days, shall be fully realised. But notwithstanding all that is said of the extension of righteousness, and the experience of blessedness during the millennium—statements which stir the soul to praise and joyous anticipation—it is not, we think, to be a state of perfect holiness or blessedness, nor one of *entire* exemption from death, or sin, or sorrow. Antediluvian longevity of human life will be restored, but not immutably. Righteousness will be gloriously triumphant; still, sin will have existence. Blessedness will be the almost universal experience, but sorrow will not be entirely unknown. He who, in animating strains of prophecy, describes the joyous scenes of the millennial era, also says of the same period :—"There shall be no more there an infant of days, nor an old man that hath not filled his days, for the child shall *die* an hundred years old ; but the *sinner*, being an hundred years old shall be accursed," (Isa. lvi. 20.)

Thus it appears, that although with the return of paradisaical salubrity and fertility to the earth will be the restoration of antediluvian longevity of human life, we are not to look for freedom from death. There is, however, a period foretold when what may, to any extent, mar the perfect blessedness of the millennium, will be known no more for ever. The predictions

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touching this eternal state which is to succeed the thousand years and final judgment have been by some applied, but we feel convinced improperly, to the millennium itself. Isaiah lxv. 17, and lxvi. 22, speaks of new heavens and a new earth, which the Lord would create at His coming. This, as the context seems to imply, refers to the change this earth and atmosphere are to undergo at the advent of our Prince, when, by the purifying process of the conflagration, this earth will become a fitting place for the Saviour's manifestations of glory, and the suitable abode of His people. St John, in the twenty-first chapter of the Revelation, also speaks of a new heaven and a new earth; and St Peter gives us the mind of the Spirit on the same in his second epistle (iii. 13.)

Edward Bickersteth, in his "Practical Guide to the Prophecies," thus writes of these different periods:—"It appears from Isaiah lxv. 17, that the new heavens and the new earth are connected with the restoration of the Jews, and their living in the flesh upon the earth. It appears from 2d Peter iii. 13, that this new heaven and new earth are connected with the burning of the earth; and it seems, from Revelation xxi. 1, that 'there shall be no more sea,' is connected with this new heaven and new earth. But there is a sea, both symbolically and literally, to the close of the millennium, (Rev. xx. 8.) We may hence gather that these three accounts give us a view of the commencement, progress, and completion of the new heavens and the new earth. When completed, and not till then, there is no more sea."

The reference to a new heaven and new earth by St John, xxi. 1) is found to immediately follow the account of the final judgment, and obviously, in the succession of events as well as in the writer's narrative, is subsequent to it. The earth, previously changed for the millennial period, undergoes a more full and perfect purification for the eternal occupancy of the Church; and with that purification of the earth will be removed every, even the least, vestige of the curse. The millennial period will be one of unprecedented holiness and happiness; but neither sin nor death will be wholly excluded from it: whereas, in the subsequent state of things, these will be known no more. The language of the prophet seems clearly to show that he speaks of a different era, a different state of things. Note his soul-stirring statement: "I, John, saw the holy city, the new Jerusalem, coming down from God out of heaven, and I heard a great voice out of heaven, saying: Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God himself shall be with them, and be their God.

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And God shall wipe away all tears from their eyes. And there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things [sin, and death, and sorrow, which, to a limited extent, had existed in the millennial state] are passed away." We are, moreover, told that this holy city "had the glory of God to lighten it, and the Lamb was the light thereof; and there shall be no more curse, but the throne of God and of the Lamb shall be in it, and His servants shall serve Him, ... and they shall reign for ever and ever."

Thus, the eternal state of the righteous is not the millennium perpetuated. The millennium is to be a new dispensation; and so may we designate that which shall succeed it—the last dispensation—the dispensation of perfected glory, which will be the predicted consummation of all things, the perfect restoration, the completed triumph of the cross of Christ, the full redemption of our apostate race. The Church will then be a "glorious Chuch, without spot or wrinkle, but holy and without blemish"—the purposed result of the Saviour's mediatorial work, (Eph. v. 25-27.) The exaltation of this Church to its eternal state of perfected blessedness, or this final and ever-to-be-perpetuated dispensation, will, in accordance with Heaven's previous plans of administration, be consequent on specific judgments inflicted upon the guilty. It will be consequent on the final discomfiture of the powers of darkness here on earth, and the exercise of retributive justice upon the risen wicked.

Such is the statement of the Word of God in reference to these distinct seasons—the millennial era and the eternal state of the redeemed: one prior, and the other subsequent to the last act of the judgment. And now we have an answer to the question, "Who constitute the class of righteous ones, or those whose names are in the 'book of life,' who are found among the raised subjects of that closing scene?" They are the pious dead of the thousand years. If the views advanced be correct; if death, to some extent, the death of the righteous, is to be known during the millennium, then must there be a subsequent resurrection and a judgment of these righteous ones. And when will this happen, if not when the books are opened, and they shall be judged out of the books "according to their deeds," and when, whosoever shall not be found "written in the book of life" shall be cast into the lake of fire? Thus the objector's argument against the doctrine of a literal first, pre-millennial resurrection of the righteous dead, based on the two-fold character of the subjects of the final judgment, has no foundation. That there will be some righteous ones among that

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immense host who shall stand before the great white throne for judgment, seems to be clearly taught us. But that there will be a glorious resurrection of the pious dead of all previous generations at the pre-millennial coming of our Lord and Saviour is, we think, written as with a sunbeam upon the pages of the divine record; and in the joyous anticipation we daily live, as we look for the hastening appearing of Him who shall come to vindicate His truthfulness in the fulfilment of His promises.

Art. IX.—THE DISTURBED THESSALONIANS.*

The Christians at Thessalonica seems to have constituted the model Church of apostolic times. They certainly enlisted Paul's regard and commendation beyond any other congregation assembled by his labours. We may, therefore, safely look to them for a truthful and complete exemplification of what true Christianity is. And when we come to inquire narrowly into the nature of their experiences and character, we find their Christianity summed up in two grand articles. In his first letter to them the inspired apostle says,—"Ye turned to God from idols, to serve the living and true God," this is the first article. "And to wait for His Son from heaven," (chap. i. 9, 10,) this is the second article. And this was the whole of their Christianity.

From this, then, it appears that the earnest and confident expectancy of the coming of the Lord Jesus from the heavens, was as much and as vitally a part of primitive, practical, and experimental Christianity as conversion itself; nay, that it was one of the very elements of the early conversions, and one of the great and leading things to which apostolic conversions were made. And it would verily seem from this Scripture that those who have not been brought practically to take in the doctrine of the Second Advent are only about half converted. They may have turned from idols to serve the living God, and so far their religion may be true and genuine, but, until they have added the other item, of *waiting for His Son, Jesus Christ, from the heavens,* they have only gone half the length of these Thessalonians, and are so far short of being complete Christians. It is a sorrowful statement, and one which bears disastrously

* From the *Prophetic Times.*

upon the claims of much that passes for Christianity in our day, but how to escape from it, with these texts before us, is not so easy to be seen.

The text quoted gives intimation that the Church at Thessalonica had become, to some degree, perplexed and disturbed by certain misrepresentations touching their expectations, which misrepresentations were of a character to change a topic, hitherto their strength and joy, into a source of disquietude and alarm. What was that misrepresentation?

From the reading of the English text it has been taken, that the Thessalonian Christians were in distress and perturbation at the idea of the nearness of the day of the Lord; as if they were afraid of it, alarmed at it, and overwhelmed at the prospect of having Christ to come in their day. It has even been quoted to prove, that it is dangerous and anti-apostolic to preach the doctrine of any near or speedy coming of the Lord; that it unsettles people, and robs them of their proper spiritual comfort, and fills with unnecessary anxieties. But nothing could be further from the facts in the case, or the real meaning of the apostle's words. It is abundantly evident, from both epistles, that these Thessalonians were the most warmly and joyously interested in the faith and expectation of the near coming of their blessed Lord. They were converted from their old idolatries, and entered the service of the living God, in waiting for that coming. Paul speaks of it as their crown of rejoicing—as their highest and most effective comfort—that the Lord Himself was speedily to descend from heaven with a shout, with the voice of the archangel, and the trump of God. And he commends their hopes, of happiest rest at the revelation of the Lord from heaven. How could it be possible then that their agitation of mind and perplexing trouble were the result of an apprehension that the Saviour was to come in their day? So far from being a source of disastrous disturbance, this was the gladdest and most consoling element of their faith and hope, so declared by the inspired apostle himself.

But this being "*at hand*," of which the apostle speaks, was something wholly different from the idea that the day of the Lord was only about to come. The original word is *ἐνεστηκεν* (from *ἐνιστημι*), and occurs seven times in the New Testament, but nowhere else in the sense of *impending* or *near*, in the relation of not yet quite arrived. In five out of the seven instances, it is translated by the word *present*, in the sense of *already come*. The phrase *at hand*, is used at twenty other places in the New Testament, in the sense of near, though not yet quite arrived; but not in a single instance is the original

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ενεστηκε, as here. Other versions are much truer to the meaning of this word. The Syriac, which is the oldest translation that was ever made, renders it by the phrase, *is come.* The Swiss version renders it the same, *est arriv.* MacKnight translates it, *hath come.* And the evidence is perfectly conclusive, that such is the proper and only true signification of the word. Luther renders it *vorhanden sei, to be present, to exist at the time.* Olshausen says it refers to "what is present." Bengel says "ενεστως means present." It does not mean something *at hand,* in the sense of being near, though not yet come, but something *at hand* in the sense of *having already come*—as being already *present*—without the possibility of any further waiting for it.

And the moment we take this true and only proper sense of the word, the complexion of the whole passage is entirely changed from the false interpretation which some have put upon it, and the precise nature of what was disturbing these Thessalonian believers becomes manifest. Somebody had been telling them that the day of the Lord *had already come;* that it was then *present;* that it *had arrived,* and was no longer a subject of hope or expectation. If what some were thus teaching them was true, they felt that a great misfortune had befallen them. They had been comforting themselves by the idea that, with the arrival of that day their dead were to be restored to them; that their companions in the faith, who had fallen asleep, were to arise with the dawn of that day; and that they themselves were to be translated and caught away to the clouds, to be for ever with the Lord, when that day should come. And if now it had *already come,* the conclusion was inevitable that they had been cherishing all these glad hopes in vain, and that all their joyous expectations had proved a cheat and a failure, for their dead had not been raised, and they were still left upon earth. Could it be that their faith was a mere deceit, and that all they had hoped from it was mere delusion?

Such a doctrine then as that the day of the Lord *had come,* was a virtual subversion of their Christianity and their hope. It was well calculated to *shake them from their mind* as Christians, to confuse and confound all their ideas, and to fill them with utter despair. Hence, the interference of the apostle to counteract the misrepresentation, and restore their peace and comfort. He beseeches them and conjures them most solemnly, by our gathering together unto the Lord Jesus, and as they valued their hopes, not to be so easily and quickly shaken in mind, not to be troubled by such sorrowful misgivings, and not for a moment to believe that the day of the Lord *had come,* or

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was then present in any such sense, as to be no longer a subject of joyful anticipation, as it had once been. No matter in what way such a false idea might come to them, whether by apparent revelation from the Spirit, or by oral communication as if by apostolic authority, or even by letter, professing to come from under his own hand, he charges them by no means to believe it, and not for an instant to give place to the truthless assertion that the day of the Lord was not still pending and still future.

No, no; not so unsubstantial and disappointing are the promises of Christianity. Not such an unreal thing is the doctrine of Christ's coming, the resurrection of the dead, and the gathering of the saints in the clouds to meet the Lord in the air. These things are literal realities. And whether from the Scriptures, or from philosophy, men propose to explain them away, and to resolve them into mere poetry and gorgeous Oriental metaphor, it is the part of true Christian faith and obedience to refuse place to anything short of the literal and complete fulfilment of what the Saviour promised, and His inspired apostles so constantly preached. It was Hymeneus and Philetus who, in apostolic times, undertook to spiritualise and explain away the resurrection as past; but Paul says of them that, concerning the truth, they erred; that they were overthrowers of the faith, and that their words were a corroding canker, (2 Tim. ii. 17, 18.) And he here says as much concerning all such as would spiritualise and explain away what else pertains to the literal promises and hopes touching Christ's coming, and the day of the Lord. None of these things are past, and none of them have yet transpired; and he who says they have, however he may explain it, is a heretic of a deadly sort, and no Christian can hold with him without ruin to his faith.

But this passage also shows the very different manner in which the early Christians must have conceived of the day of the Lord and the coming of Christ, from that which now obtains, in order to have been liable to such an erroneous impression on the subject. People now are looking for the world to come to an end—for an utter break-up of the whole system of nature—for a complete wreck of the universe. When we talk to them of the last day and the return of Christ, they begin to think of the burning up of all sublunary things, and of the complete extinction of human life, and even of the whole dwelling-place of man and all created things. But if the early Christians had thought of this subject after this style, how is it possible that they could have believed the last day had come, when the world still stood, and the stars remained in their places, and the whole

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course of nature was still going on as before? The thing is out of the question—they could not have entertained it for a single instant. But we have the inspired testimony that they did entertain it; that they were greatly disturbed and shaken in mind on account of having been persuaded to entertain it; and that they were so deeply and grievously swayed by it as to require the special interposition of the apostle to save them from despair on account of it. We argue, therefore, from these facts, that the primitive and proper ideas touching the coming of Christ and the day of the Lord were quite different from those which people now very generally entertain. The truth is that all this poetic nonsense of "the wreck of matter and the crush of worlds," is no part of Christianity, but a miserable and delusive interpolation of the faith. However great the changes from what now exists may be, when ultimately wrought out, it is abundantly set forth in the Scriptures that there will be many stages in the process, and that no such summary and violent universal collapse shall ever occur as that of which poetry and superstition have dreamed. And when we come to look at what is predicted of these successive stages, and of the leading particulars which are to mark them, there is every reason to believe that most of them will occur while yet the world and the great mass of men are going on the same as now.

One of the most affecting pictures of that scene contained in the Scriptures is the parable of the ten virgins. Our blood within us stirs as we realise the sad predicament of the five unwise ones, at the moment of their vexatious discovery that their lamps were expiring, and that there were no supplies now to replenish them. We can almost feel the mingled consternation and perishing hope of each, as she draws up the wick anew, and nurses the feeble flame, which brightens a little only to burn the less. But theirs was a picture of the case of multitudes, who will then for the first time discover that they are irremediably wanting, and that the blessedness for which they hoped has clean gone from them for ever!

Rouse thee, then, O drowsy professor and careless lingerer about Zion's gates, and think what will be thy estate when the Day of the Lord shall come. Survey thy supplies for that emergency, and thy store for the requisitions which shall then be made. Look at thy dim lamp, with its feeble flame already flickering to extinction. How wilt thou join that glorious procession of torches bright with such a mockery of provision? And where are thy reserved supplies to make it better? Suppose that this night the Saviour should call from the heavens for his waiting saints, would you be among them? Would the

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summons find you with grace in store for such an emergency? Oh, if there be a doubt overshadowing thy future, bestir thyself, haste thee to thy prayers, renew thy consecration, and from this hour give thyself wholly to thy God.

Notes on Scripture.

Luke xvii. 20.

"The Kingdom of God cometh not with observation."

Which by no means implies that the kingdom of God shall never exist —nor yet that it shall not at the last be revealed—with observation, but only that it *cometh not*, cometh not at that present time, with outward show. This distinction, so obvious from our Lord's mode of expression, and from the character of the people addressed, is of the first importance, in assisting us to arrive at a just interpretation of the passage. The Pharisee altogether mistook the nature and character of the kingdom to come. This fatal error laid the foundation for that reckless ignorance of his own personal unfitness, which led him to reject the doctrine of regeneration, which was absolutely indispensable to his entering therein. On the contrary, he expected a present entrance into a kingdom to be immediately revealed with every outward demonstration of pomp and magnificence; and preceded, it may be, by corresponding signs of dazzling splendour. In order to rectify so dangerous a delusion, our Lord, on a subsequent occasion, "because they thought the kingdom of God should immediately appear," compared himself to a "nobleman going into a far country, to receive for himself a kingdom, and to return."

On this occasion, indeed, not only does our Lord testify that it would not at the present time come with observation, but also that *now* it must be set up within the heart, previous to its open revelation. For, first, "it cometh not with observation," inasmuch as the still small voice of the gospel dispensation must precede its appearance; through which, and regeneration of the Holy Ghost, all entrance into this kingdom was in future to be dispensed. And secondly, "neither shall they say, Lo here! or, lo there! for behold the kingdom of God is within you;" not coming now *outwardly*, but *inwardly* revealed to faith, which is of the operation of God, "who hath also sealed us, and given the earnest of the Spirit in our hearts."

Lest, however, our Lord should be misunderstood, as intimating a

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doubt respecting the fact of the future appearance of His kingdom, and with observation too, He thus addresses His disciples, who had followed Him in the regeneration, and were therefore possessed of the requisite meetness for its inheritance. He discovers to them the influence of the above doctrine on their future experience, (how unlike that of the present Church!) which, so far from leading them to rest satisfied with the present earnest of the kingdom in their hearts, would rather be exerted in stirring up within them more intense desires after the appearance of that everlasting kingdom into which an entrance had been so abundantly ministered unto them. "The days will come (the days of our Lord's absence) when *ye shall desire to see* one of the days of the Son of man, (coming in the glory of His kingdom, see Daniel vii. 13,) and ye shall not see it." Then warning them against the appearance of false Christs—and among these we may rank as chief, the man of sin, who has so long personated his appearance and kingdom,—He directs their eyes to the signs of His coming, of which the most vivid exhibition shall be given, and which shall yet be clearly manifest to the observation of all; for "as the lightning that lighteneth out of the one part under heaven, shineth unto the other part under heaven, so shall also the Son of man be in His day."

The awful lessons derived from the previous history of the world are then brought in review before the Church, as a caution against a negligent and slumbering spirit. And forbid that we should limit these instructions to views of our own personal experience, and personal salvation only; but extend them to an awakened regard for the best interests of the whole body of the Church, of which we are but members in particular. With the body of the Church, its members, if in a right frame, must suffer or rejoice, according as its state may be. For just as God has established an indissoluble brotherhood, and a mutual dependence on each other while in this world, so that we are forbidden to say with Cain, "Am I my brother's keeper?" so surely ought we to bear on our hearts and minds before God the welfare of the body of the Church, to which, whether we allow or disallow it, we are nevertheless intimately united; and with which we are consequently bound to sympathise, whether we are called to rejoice in her welfare, or to suffer, being implicated in her judgments. Also to lose self, in promoting the glory of God, will ever be found the most effectual way of promoting personal holiness; as says the apostle, "I have no man likeminded who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's." "Oh that they were wise, that they understood this, that they would consider their latter end!" It is clear then, that the kingdom of God will come, and come in the last day with observation, preceded by tremendous judgments, when the tabernacle of God shall re-appear, and Messiah, David's Son, shall sit in glory upon David's throne.

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Acts xv. 16.

"The tabernacle of David."

Another objection very prevalent, but equally inconclusive with the rest, represents the rebuilding of the tabernacle of David to be the planting of the Christian Church. That it has, however, no reference to the gospel dispensation, but solely to the throne of David, will be abundantly manifest from an attentive consideration of the text, and of the prophecy itself, as recorded by Amos. And it is no little confirmation of this doctrine, to remark how instantaneously the fears and prejudices of the clamorous, but still believing, Pharisees subsided on the speech of St James. Now what could so instantly calm their agitated minds but the assurance that God, after *first* visiting the Gentiles to take out of them a people for His name, would return, and restore the kingdom to Israel?

The apostle, after rehearsing that act of Peter, in which was manifested the purpose of God to visit *first* the Gentiles, and, after declaring its exact accordance with the words of the prophets, proceeds to cite the prophecy of Amos. "After this." After what? For from the beginning, the election of grace has been silently but progressively advancing towards the accomplishment of its fulness; nor am I aware of a period in the history of the Catholic Church when this in-gathering ceased, so that it could be said with propriety, "After this." The passage then can only relate to a nation (the Jews) who had ceased to be a people, but to whom God returns after visiting another nation, (the Gentile.) And with this agrees the charter of our gospel freedom, which runs thus: "Now," and not after any set time, "*now* is the accepted time, *now* is the day of salvation." Again: "I will return." To return to a people never before visited, is, to say the least of it, impracticable. And that we never were a people, but became so under the gospel, St Peter affirms: "which *in times past* were not a people, but *are now* the people of God." "*Now* ye are no longer strangers," &c. This return, then, can be to no other than to the now desolate and forsaken Zion, the broken-off branches, to whom (however unpleasant in the ear of the Gentile) "yet pertaineth the adoption, and the covenants, and the promises." But to proceed—"And will build again the tabernacle of David, which is fallen down: and I will build again the ruins thereof, and I will set it up." The embarrassment of those who confound the preaching of the gospel with the rebuilding of the tabernacle of David must increase with every step they take. For to rebuild can never, by any process of reasoning, be construed into the act of first laying a foundation, which St Paul, as *a wise master builder*, declares he did lay, when he planted the Gentile churches. To lay a foundation, and rebuild on one that has been formerly laid, is surely a work altogether different in its character. This rebuilding, therefore, must set forth the restoration of the captivity, and the return of the Son of man, to sit on the throne of His father David. What follows is still more remarkable: "That the residue of men might seek after

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the Lord," (in Amos, the remnant of Edom, mystic Babylon, those who escape the day of wrath,) "and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things." How difficult to conceive the fulfilment of these passages, without conceding to the people therein described the prior occupation of a dispensation, (and what can this be but the gospel?) under which they receive the name of the Lord! Now, if we look to the first promulgation of the gospel, we easily ascertain that it was preached, according to the apostle's declaration, "to every creature under heaven," without distinction, and not to any remnant which implies an escape from a previous judgment: and we also learn it came to Gentiles, in the uncircumcision of their sins, and not to a people bearing the name of the Lord; as says the prophet, "And I said, Behold me, behold me, to a people that was *not called by my name.*" But on the supposition that preaching the gospel to the uncircumcision was the rebuilding of the tabernacle of David that is fallen down, how are the two last clauses of this remarkable citation to be reconciled with the two former? For where was the remnant of Edom found, and where the professing Gentiles, upon whom the name of the Lord was called, when the gospel rebuilt and set up again this tabernacle of David? Surely it will prove to be the perfection of that arrogance and vain conceit, so much deprecated by the apostle, to dream of looking for the throne of David among nations where it never has, and, in the very nature of things, never could have been placed. And to think of rebuilding the ruins of a tabernacle, fallen down in the midst of us, which yet no man has, or ever will be able to discover; and at the same time obstinately to close our eyes upon the most clear manifestation of these ruins, in the present captivity of outcast Israel and dispersed Judah; and in the now desolate state of that Jerusalem, which, even in Herod's day, when the sceptre had departed from Judah, and had passed into the hands of an alien, our Lord yet named *the City of the Great King.* And is there no reason to fear, that what was formerly addressed to the Jew on rejecting the testimony of Jesus, under the opening of the gospel mystery, may now be addressed to the Gentile under the opening of the millennial mystery: "Behold, ye despisers, and wonder, and perish: for I work a work in your days; a work which ye shall in no wise believe, though a man declare it unto you," (Acts xiii. 41.)

GAL. ii. 16.

"The preposition 'by' (ἐκ) in the first part of the sentence denotes the *cause* or *ground* of justification. In the second clause, 'by' (διά) signifies the *agency* which effects our justification. It is to be observed, that whenever St Paul aims at language dogmatically precise, he speaks of faith as the agent rather than the source of justification."—HEADLAND *on Galatians.*

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Gal. ii. 21.

"*If righteousness came by the law, then Christ is dead in vain.* Not 'is dead:' He *was* dead and is alive again; and the New Testament ever presents to us a living rather than a dead Christ as the object of our worship—the Priest upon His throne, not the crucifix. Correct, therefore, 'Christ *died*' (comp. Rom. vi. 10) 'in vain,' rather, *causelessly*. The death of Christ was a causeless, unnecessary display—a 'prodigality of love,' if indeed the law be able to justify a man before God."—*Ibid.*

Gal. iii. 16.

"St Paul was doubtless no less aware of this grammatical fact than his modern critics. What the apostle means is plainly this:—'The Holy Spirit might have selected, had it pleased Him, some *plural* word to represent Abraham's seed. Instead of this He has chosen a noun, which in its form is singular, though in its sense collective. The choice is not arbitrary: deep truths underlie the very words of Scripture. The posterity of Abraham, though manifold, is truly One—namely, Christ. In His mystical body all believers are included and gathered together in one."—*Ibid.*

Rev. v. 9, 10.

"And they sung a new song, saying: Thou art worthy to take the book, and to open the seals of it; for thou wert slain, and hast redeemed us to God by thy blood, out of every tribe and tongue, and people, and nation, and thou madest us unto our God, kings and priests, and we shall reign on the earth."

Some people tell us that it is quite too low and coarse a thing to think of the earth in connexion with the final bliss of the saints. They preach that we do but degrade and pervert the exalted things of Holy Scripture, when we hint the declaration of the wise man, that "the earth endureth for ever," and that over it the glorious and everlasting kingdom of Christ and his saints is to be established in literal reality. But if the ransomed in heaven, with golden crowns upon their brows, kneeling at the feet of the Lamb, before the very throne of God, and with the prayers of all saints, and predictions of all prophets in their hands, could sing of it as one of the elements of their loftiest hopes and joys, I beg to turn a deaf ear to the surly cry of "carnal," "sensual," "unspiritual," with which some would turn me from the "blessed hope." Shall the saints in glory shout, "We shall reign on the earth," and we be accounted heretics for believing that they knew what they were saying? Is it come to this, that to be orthodox we must believe

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that these approved and crowned ones kneel before the throne of God with a lie upon their lips? Shall they, from thrones in heaven, point to earth as the future theatre of their administrations, and give adoring thanks and praises to the Lamb for it, and we be stigmatised as fanatics and Judaisers for undertaking to pronounce the blessed fact in mortal hearing?

Be Ready.

(Translated from *Der Lutheraner.*)

"Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

Thus saith our Lord and Master, in Matthew xxv. 13. A true Christian is to bethink himself every day, with all solemnity, of the day of judgment, that he may have a clear account with his God and Lord, for the Son of man shall come as a thief in the night—and that he may be able to stand, cleansed in the blood of Christ, before the face of Him whose eyes are as a flame of fire. Our times, God's fearful judgments, the growing prevalence of unrighteousness, the general self-security and indifference towards God's word, the powerful errors that are abroad, the darkening of moral sensibility, the unbelief and outrageous sinfulness of men; all these testify to us that the day of judgment is at hand. It therefore pertains to us, with entire and particular earnestness to prepare ourselves, that we may be able to stand when the Lord cometh to judge the quick and the dead. The day of judgment may come any day, and it is for us to expect it every day.

Let each one, therefore, who values his soul's salvation set his house in order. With all earnestness and holy conscientiousness will I do it; for I have much to answer for, and much to break off from, and much to reform, and much to repent in sackcloth and ashes. Do thou also the same, and as many as read this paper. To many it is a jest to have anything said about a day of judgment. Many take the matter lightly, and think that day yet far away. Few there be who daily judge themselves, that they may not fall into the hands of the living God. Woe to them that deny the Lord Jesus! Woe to them that do violence and deal unrighteously! Threefold woe to them that are called to open their mouths and to give testimony to the truth, yet keep silent as dumb dogs!

Let each one see to it that he keep his conscience clear and unblamable, through the blood of Christ, as an innocent and unspotted lamb, with reference to that day. Praise and glory be to God that He is a righteous Judge! To Him we entrust everything. He will judge righteously who never yet has mistaken or overlooked anything in His government. But it is our duty and allotment, in hearty and holy earnestness, to repent, to strengthen ourselves in the faith, and to walk

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in righteousness, as God's word directs, however it may cross or displease stubborn and cowering hearts.

Should it, however, please the Lord yet for a little time to delay His second coming, let no one thereby deceive himself as though everything were secure, and that great peace and the golden age are about to dawn. The Lord has merely permitted us to survive the beginning of His judgment, and something very different is ordained to come. Wars and pestilences will not cease; one people shall continue to rise up against another, and subjects to revolt against their rulers; for fidelity and faith are flickering to extinction. But let come what may, the day of redemption cometh also; and let each one who is set to be true to his Saviour joyfully lift up his head. Amen.—*Hermannsb. Missionsbl.*

The above shows that the conductors of the *Hermannsburg Missionary Magazine* believe, with us, that Christ's coming to judgment is at hand, and that it is the duty of Christians to be expecting *it*, not the conversion of the world first. Some say this is adverse to missions: yet these Hermannsburgers are unequalled in modern times for their efforts in this line. The Hermannsburg congregation alone, though possessed of very moderate means, has done more for foreign missions than a whole denomination of 300,000 communicants that we know of.

Reviews.

The Life of the Rev. W. Marsh, D.D. By his DAUGHTER. London: J. Nisbet & Co. 1867.

WE notice this interesting memoir of the venerable and lovable Dr Marsh, only in so far as its contents come within our province. Accordingly we have picked out the following passages relating to the coming of the Lord, which we string together just as they occur:—

"ON THE SECOND COMING OF OUR LORD.

"*Feb.* 4, 1831.

"It is long since I read Frere's *Combined View.* I thought I differed a little from him at the time, but I found much information. I am an eclectic on that subject. I am also a sober Catholic. I collect more from a council than I do from a Pope. But, after all, I am a sound Protestant; for I derive more light from the Scriptures, by comparing one part with another, than I do from all Popes and councils.

"As to the coming of our Lord, I simplify it thus. There is no intervening period of a millennium between Daniel's 'Son of man' coming in glory, and the destruction of the fourth empire. Nor in our Lord's prophecy of the fall of the civil and ecclesiastical sun, moon, and stars, and His own return. Nor in the apostle Paul's revelation of the man of sin, (2 Thess. ii. 1-8), and the Lord's return to destroy him. *Ergo,* the millennial period succeeds, not

precedes, the Lord's return. The prophecies in the Old Testament proceed on this plan. As to the signs of the times, without fixing days and years, they are most remarkable; I cannot but regard them as latter days—last days. There is scarcely a sign wanting, as far as an evident preparation for the whole is concerned, except a movement of the Jews eastward.

"Let us, therefore, believe, and watch, and pray, and hope. And 'yet a little while, and He that shall come, will come, and will not tarry. Now the just shall live by faith.' And the just by faith *shall live.*

"God grant our nation to repent, and our Church to be zealous, and we shall be spared till the day dawn. Oh! what a blessed hope the humble believer in Jesus has, whatever may happen to kingdoms or churches."

"ON THE SAME 'BLESSED HOPE.'

"You ask me to answer the question, 'How you reconcile the series of signs of our Lord's coming with its supposed suddenness? How can people be taken by surprise when His approach is announced?' 1. It will be sudden when it arrives, notwithstanding preceding signs. 'Of that day and hour knoweth no man;' and the majority will not regard the signs of the times as bearing upon that event. 2. The signs of the times were clear at the First Advent; yet who were ready to welcome it but Zacharias, and Elizabeth, and Mary, and Joseph, and Simeon, and Anna, and a few more? To the five wise virgins, the coming of the bridegroom is sudden—to the foolish unexpected."

"After studying the subject of unfulfilled prophecy for some years, he embodied the views he had drawn from Holy Scripture in a small volume entitled 'Plain Thoughts on Prophecy,' which, from its simplicity and comprehensiveness, has proved a valuable guide to many.

"From the year 1829, he gathered together annually at his own house many of the clergy and laity from different parts of the country, who were most deeply interested in that subject. Many have borne testimony to the practical tendency which he gave to these views. He sought for himself and for others that they should lead to more separation from the world, more entire consecration to God, to deeper humility and more exalted holiness.

"Often did the prospect of the return of his Lord and Master, to be crowned King over the earth, where once He was crucified, cause his joy to rise into triumph. Well can his children remember the brightness of his face, and the exulting tones of his voice, as he sang one of his favourite hymns:—

'Jesus, immortal King, go on!
The glorious day will soon be won;
Thine enemies prepare to flee,
And leave a conquered world to Thee!'"

"The prospect of the comparatively near approach of the Second Advent of our Lord was, indeed, his most joyful theme. For years it had been the subject which called forth his highest eloquence, and his most exulting praise. But now a tenderer tone was added. The hymns which touched upon the glorious prospect became his chief favourites—and his countenance lighted up with more than usual radiance as he clearly and succinctly explained to inquirers, his scriptural grounds for believing that 'the day of glory nears.' Although not thinking it right to fix on any dates with definite certainty, he looked forward to the closing years of the present decade as a time which would probably usher in 'the beginning of the end.'"

"MILLENNIAL HOPES.

"*To the Honourable Emily Powys.*

"BIRMINGHAM, *Nov.* 1, 1836.

"MY DEAR FRIEND,— . . . The absence of dear Mr Biddulph must have

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excited some strong feelings at the last Jewish meeting. A star indeed has set at Bristol, but the Sun of Righteousness will shine, and that Sun can kindle clods of earth into stars, and that Sun alone can preserve the splendour of any. . . . How many are the devices of the enemy to keep us from our God and Saviour, or to impède our progress and peace! I am forced perpetually to cry out, 'Come quick'y, come quickly!' So you see I am a determined millennarian. I have no hope for the Church at large, or the world at large, but in the return of its lawful King. But for this very reason I would be diligent in the preparatory work, and earnestly pray for the increasing success of all missionary work, both among Jews and Gentiles, at home and abroad. . . . With respect to the aspect of the times, we have been delivered from as great, if not greater, dangers, and there is a test that may comfort believers: 'It may be ye shall be hid in the day of the Lord's anger. Oh, how gracious and tender is the advice of our redeeming Lord! Take no thought for the morrow.' If we followed His directions, our peace would flow like a river. One reason why I wish to go to heaven is, that I may 'follow the Lamb whithersoever He goeth.' How often am I in thought, word, or deed going in a different direction! But this we know, that when He shall appear, we shall be like Him; and to be with Him will be heaven indeed."

"TO MISS LEYCESTER.

"The signs of the times call for—

"1. A close adherence to the Word of God.

"2. The exercise of faith, hope, and love.

"3. Watchfulness and prayer.

"4. A diligent use of all available means of grace for ourselves, and a zealous endeavour to propagate revealed truth among others, both at home and abroad.

"The complete victory of truth I do not expect until the Second Advent of our blessed Lord. I have *no* hope of a general or universal spread of Christian knowledge 'till He come.' When He has 'taken out of the Gentiles a people for His name,' and called 'a remnant of the Jews, according to the election of grace,' then He will return and convert the Jewish nation, put down all rule, authority, and power opposed to His gospel, and cause the knowledge of Himself to cover the earth.

"So I read in very many passages of Holy Writ, and long for the day; for then Satan will be bound, and creation will cease to groan."

"TO A. GORDON, ESQ.

"BRIGHTON, *Sept.* 11, 1849.

"MY DEAR FRIEND,—You have truth in its origin. Beyond a doubt the next dispensation will be one of sight. Nor will Jew and Gentile be united, the Church be formed, or the world blessed, till He, who visited us in great humility, shall return in majesty and glory. As to the conversion of the Jew, nationally considered, St Paul was a type, (1 Tim. i. 16.) 'They shall look upon me whom they have pierced,' (Zech. xii. 10.) The 98th Psalm gives the history to come. Substitute the word 'rule' for 'judge' in the last verse, and you see the cause of the universal rejoicing. He will then 'put down all rule, authority, and power' opposed to truth, holiness, and peace. Who, therefore, would not say, 'Amen, even so come, Lord Jesus?'"

"I never knew an anti-millenarian give a satisfactory answer to 2 Thess. ii. 8. If the Man of Sin must be destroyed before the millennial period, the Lord must come before that period; for it is of His personal, not spiritual coming, that the apostle is speaking. Spiritual, indeed, that will be also, for there will be little spirituality till then. Judah will vex Ephraim, and Ephraim envy Judah."

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"During the summer my father's mind had been much occupied with thoughts concerning the Lord's return, which he was led to think, from many signs of the times, might not be very long delayed. He loved more than ever to dwell upon this hope when conversing with his own family, and with the friends who visited him.

"Long ago he had given heed to the sure word of prophecy, but now his anxiety deepened that the subject should be kept prominently before the minds of the people of God as a powerful motive for increased activity in His service, and for seeking greater attainments in personal holiness. Whilst 'of that *day* and that *hour* knoweth no man,' he would quote; yet remember that it is also said, 'Ye, brethren, are not in darkness that that day should overtake you as a thief.' Then, alluding to passing events, and comparing them with the signs foretold by our Lord of His coming, he would add, in a triumphant tone, 'When these things *begin* to come to pass, then look up, and lift up your heads, for your redemption draweth nigh.'"

"You have also in view that which will be so bright a manifestation of the divine glory both to this world and to the universe,—the Second Advent of our blessed Lord. Not till then will the enemy be bound and error be banished, and Jew and Gentle form one flock, under One Shepherd.

"It is the great and constant subject of the Christian Scriptures. The apostolic writings employ it to awaken salutary fears, to excite joyful hopes, and to quicken believers in the discharge of every duty. Nor should we forget that with this subject Revelation closes: 'Behold, I come quickly;' and St John, as if personating all believers, answers, 'Amen, even so, come, Lord Jesus.'"

"You will allow me to add to these few thoughts, that till that glorious period, in the righteous judgment of God, Satanic influence will obtain over our world. And, dear brethren, none of us is likely to escape it but by daily prayer and daily reading of the Holy Scriptures. Thus 'Resist the devil, and he will flee from you,' terrified by the discovery that One is with you who has him in a chain. Our Lord himself, in His personal conflict with the devil, overcame him by the Scriptures."

"But now let me speak to you of the Second Advent, which is the Christian's great hope (as the First Advent is the foundation of his faith;) for then Christ will assume His office of King; and not till then will the great enemy of souls, the 'accuser of the brethren,' be bound, error be banished, sin be subdued, and creation cease to groan; because at His coming He will establish the kingdom of truth, righteousness, and peace. What Christian is there who, believing this, when he hears the Saviour's voice saying, 'Surely I come quickly,' will not reply, 'Amen, even so, come, Lord Jesus!'

"The First Advent is the source of all our hopes of eternal life; but when we have been admitted freely into the kingdom of glory through the Saviour's obedience unto death, we shall find, at the Second Advent, that there is nothing that we have either done or suffered for Him that will not be graciously remembered, and even rewarded by Him."

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Extracts.

Vitality of the Jewish and Christian Races.

This was the subject of a paper read by Dr Richardson in the Physiological Section of the British Association. After giving statistics, he said—We see a race living through centuries, often under great privations, intermarrying and taking in no new blood, and yet showing a higher vitality than the freest peoples. Why is this? Is it from race, manner, custom? To quote M. Baudin, "Here is a race which counts less marriages, produces a lesser number of children, who knows better how to preserve them, has less still-born, more old people, less suicide, a larger average duration of life; these attributes, from the value of which I do not intend to detract, are they the signs of a congenial superiority of organisation, of a more energetic *vis insita*, or are they exclusively an advantage of race?" Or to quote another author, Burdach, "The Jews prove to us that human life acquires more tenacity by trouble and labour, provided that the work be not of a nature to break the spirit, and paralyse the spontaneity: The majority, indeed, in almost every part of Germany, may be considered poor, and yet their mortality is less than that of the Christians, (one in forty-six Jews, and one in twenty-four Christians in Breslau.") If we seek for information respecting the question from the learned statician Ligoyt himself, we find him expressing the following:—"Married at an earlier age than the Christians, they enjoy longer the conservative influence of matrimony, statistics having demonstrated the injuries of celibacy as concerns duration of life. The fecundity of their marriages being less they rear their children more successfully. Until now they have rarely followed any profession requiring hard labour. They attach themselves in preference to commerce, banking, the arts, sciences, literature, and public offices. Not only is their sobriety undeniable, but their alimentary prohibitions conduce to hygiene. Family affection, developed more fully among them than among Christians, insures a more watchful care to children and aged and infirm parents, natural food to the new-born infant, and a more efficacious assistance to the poor. Their charity was unequalled; their morality is demonstrated by judicial statistics; firmness and serenity of mind are the most prominent points in their character, and proceed from a profound faith and unalterable confidence in Providence." Dr Richardson's own views on the whole question were thus stated. The Jews, springing originally from a healthy, but not by any means grandly developed human standard, have retained their primitive advantages solely by the force of surrounding conditions. He illustrated that under intermarriages a race does not deteriorate; they show, on the other hand, that a race does not, under the same influence, physically advance. Isolated, perforce, from the communities amongst which they have been thrown, they

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have escaped, by necessity, the destructive vices of the peoples of our faiths. The sensual luxury of the Mohammedan and the prodigal luxury of the Christians have been to them always unknown. Their resolution has saved, and still saves, their children from the contraction of the various epidemic diseases, whilst the same isolation largely preserves their males from other infections equally dangerous, and in the result more destructive. Above all, from their frugal and provident habits they have been throughout all their trials preserved from personal worry, they have not courted black care, nor cultivated broken heart. The maxim, "Let us eat and drink, for to-morrow we die," has been to them a warning, not a practice, and whilst their neighbours have spent their whole means, and have with despair looked on the next sun, the Jew has seen in the same means the rise of many suns, and felt that to him they could not shine to destroy. Thus fortified by individual strength, the persecutors of the race have been resolved much by individual resistance as by general diffusion: the whole fabric of the race resting upon the perfect integrity of its parts. These are the true lessons taught by this history. He (Dr Richardson) could see in the history no evidence fostering any traditional superstitions. He saw in it no evidence of great physical or mental vitality on the part of this people, he could see in it no marvellous wisdom or influence of special hygienic law. That which he saw was the favourable existence of a people who by nature are temperate, provident, and faithful, and who by necessity have been driven to pursue those virtues; and what he learned was that Christians and Mohammedans, before they upraised their own systems so high above the Jewish, should first engraft on their own systems those principles by which the Jew has been sustained with such vital steadiness and force from generation to generation.

In the course of the subsequent discussion, the Rev. Mr Cairns remarked that during the present outbreak of cholera in London, Jews had escaped from the epidemic, although living in the midst of Christians who had died from it. He attributed this to their general temperance. Dr Camps thought, in opposition to Dr Richardson, that the circumstances mentioned, as being peculiar to the Jewish race, were to be attributed to the special influence of a providential arrangement. Dr B. W. Foster considered that the small mortality among the children of the Jews, and the few suicides among this people, were due to the fact that want was almost unknown to them, from the excellence and effectiveness of their charities. He also stated that the surgical operations upon Jews in the Queen's Hospital, Birmingham, were followed by much better results than similar operations among Christians. This was owing to their greater vitality. Dr Richardson said that at the last outbreak of cholera in London the Jews had a remarkable immunity from the disease, but this time they had not escaped, for it was stated in the *Jewish Chronicle* that there had been twenty-five fatal cases among them. These, however, almost occurred in a cluster, and might be attributed to some special circumstance. With

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regard to drunkenness, the Jews escaped this vice more than any other race. They were the most temperate of all peoples. He understood that their children did not drink wine until they were received into the synagogue, and then it was only a light description of wine. A Jewish gentleman observed that he thought there was very little foundation for that statement. Dr Richardson thought that as a rule the Jêws took very little wine. He did not know whether as a rule they smoked much, but as far as he had seen, they smoked like chimneys. Dr Humfry, the president, said that in spite of intermarriage the Jews were a long-lived and healthy race, and this was owing mainly to their great temperance, and the care they bestowed on the management of their children. Dr Sibson thought he could trace their great vitality to the absence of disease among their children, and to their homes not being so overcrowded, as was the case with other portions of the population.

Booksellers' Signs.

"Who would suppose the looking-glass originally meant a book? Yet so it is. This was a booksellers' sign; and speculum, a looking-glass, was, in the middle ages, a common name for certain books. Many, therefore, of the early booksellers chose the speculum as a sign.

"A curious fact is connected with this so common title of the speculum for early religious books. When the first pioneers in the art of printing were pondering over their new invention, during the transition period from block-printing to printing with detached letters, Guttenberg, in 1436, entered into an agreement with John Riffe, Anthony Heilman, and Andrew Dreizehn, in which speculation the three associates were to furnish the necessary funds, while Guttenberg was to pay them one-half the profits, the other half being for himself. After a certain time, the association broke up, differences arose about the liquidation, and a lawsuit was the consequence. The documents of this lawsuit are still in existence; from them it appears that they kept their invention a secret, and called themselves 'spiegelmachers,' (makers of looking-glasses,) which looking glasses, according to the evidence of witnesses, had found a very ready sale among the pilgrims who at that period congregated at Aix-la-Chapelle on the occasion of some religious festival. But as apparently no extra number of mirrors were sold on that occasion, and there does not appear to have been any new invention in the art of making them, it is evident that the looking-glasses sold were the *speculum* books, which undoubtedly would be readily purchased by the pilgrims to the holy shrine. This opinion is still more corroborated by the mention made in the evidence of a *press*, which could scarcely be used in the manufacture of looking-glasses."

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A Lost City Found.

Considerable interest prevails in America concerning the discovery by General Lyon, late of the Confederate army, of the ruins of a city in Mexico unknown in Mexican archives. The country containing these ruins is called by the Indians Metaltaloyuca, and is situated about 100 miles west of the Tuxpau, in the State of Vera Cruz. The Indians made violent efforts to dissuade the exploring party from proceeding in this direction, declaring that it was inhabited by giants and hideous monsters, and that none who had gone that way had ever returned alive; but the party did not pay as much attention to these stories as De Soto did to precisely similar ones, with which he was met more than three centuries ago. The party met many wolves, and were annoyed by huge and curious insects unknown to naturalists. They found at last a city, which they declare must once have been a large and brilliant one. Trees which must have been hundreds of years old were growing amid the ruins. The walls of many houses remained, and on them were paintings and other ornaments. Carved doorways and images abounded in every street. Many temples were found; and a statuette, upon the reverse of which was a cross. The doors of the houses were generally closed with rocks, and there were other evidences that the abandonment of the city was due to a preconcerted movement. —*Pall Mall Gazette.*

Religious Significance of the Late War.

That it gives a terrible shake to the temporal power of the Pope, a shake which may very probably be the last or nearly the last, is self-evident; but the Ultramontanes are perfectly right in saying that the temporal power is the all but indispensable complement of the spiritual power. If their view of the priestly character is correct, the head of the whole organization ought to be a sovereign prince. It is hardly possible that he should long continue to be a subject without the most serious quarrels with the temporal prince whose subject he might be. It is true, no doubt, that there was a time when the Christian priesthood were not only subjects, but persecuted subjects, and that by dint of their spiritual authority they rose by degrees to be sovereigns of the world. If any one asks why this should not happen again, the answer is plain. It will not happen again, because after they become sovereigns of the world a stronger spiritual power, the power of what for fault of a better name we may call lay morality, lay science, and lay religion, deposed them from their old position, and drove them out of one department of life after another, till the organization, which once by its own inherent resources made kings and emperors its deputies, has now shrunk in the most influential countries of the world into the position of a state establishment or a private association, the powers of which are strictly

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limited either by the law of the land or by individual opinion and private contracts. A lisping, stammering child may grow to be an eloquent man, but the mumbling of old age is incurable. The Popes may have issued from the catacombs to rule the world, but if the world gets them back into the catacombs they are hardly likely to do it again.—*Pall Mall Gazette.*

Ultramontanism.

Of late years the supply of brain has grown less because men of genius cannot be 'Ultramontanes,' cannot devote themselves to the support of a useless authority over an insignificant cluster of little provinces, and Ultramontanism has been the *sine quâ non* of aspirants for power at Rome. The Papacy, hampered by the ascendency of the Society of Jesus, who, formerly the opponents of centralisation, now exaggerate the mystic claims of the Holy Chair till they become grotesque, has selected its agents badly, and raised men to the highest places, who, like Cardinal Cullen, for example, lack the intellectual serenity which is the unfailing accompaniment of brains of the foremost order. The struggle for temporal power once closed, there will be no need for applying a test which drives away able men, and a genius either on or behind the Holy Chair becomes once more a terrible possibility. If such a man should arise, a man, for instance, who saw how easily Rome could link herself with the social aspirations of the masses, who could give to her vast hierarchy, which still extends through every grade of human life, still dwells in palaces and lazarettos, among princes as among convicts, the order to defend the people, there may yet be a career before the Papacy as magnificent as the one which, unless a miracle supervenes, must end with Pius IX. Even without such a genius the change may be tremendous, for from the day of the extinction of the temporal power, the Papacy must inevitably ally itself with Democracy, and in that simple fact what possibilities are not contained? She has nothing more to hope or fear from the kings, everything to hope and fear from those masses who have not yet risen to the level at which men reject all guidance, who alone, of all the forces now rising, can coerce the intellectual class which has finally thrown off sacerdotal authority, and who are tending more rapidly day by day all over Europe towards organisations which Rome knows how to administer, which are in fact but poor imitations of many of her own orders. We find assocations of agriculture very difficult to manage, but the men who built Woburn did not, and Benedictines are not the people most likely to be blind to the powers and the difficulties inherent in co-operative life.—*Spectator.*

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Morality in Romish and Protestant Countries.

The Rev. M. Hobart Seymour has published a letter giving the results of an investigation on this subject, forced upon him by an assertion of the superior morality of the Brussels population as compared with that of London. The facts elicited have a most instructive bearing on the pending Confessional controversy. All the figures have been gathered from official documents of the respective countries which Mr Seymour names. They are tabulated thus:—

Illegitimates in Roman Catholic	*The Murders in Roman Catholic*
Brussels....Thirty-five per cent.	Belgium....Eighteen in the million.
Paris.........Thirty-three ,,	France......Thirty-one ,,
Munich......Forty-eight ,,	Bavaria....Thirty-two ,,
Vienna......Fifty-one ,,	Austria.....Thirty-six ,,
Illegitimates in Protestant	Italy.........Fifty-two ,,
London.....Four per cent.	*The Murders in Protestant*
	England....Four in the million.

The Oldest Lightning Conductor.

Arago, the celebrated French astronomer, wrote the following:—

"The temple of the Jews at Jerusalem existed for a period of nearly one thousand years; for the temple of Solomon existed nearly four hundred years, and the second temple about six hundred years. This temple was, by its situation, more particularly exposed to the very frequent and violent thunder-storms in Palestine. Nevertheless, neither the Bible nor Josephus mentions that it was ever struck by lightning. The cause of this is very simple. By a fortuitous circumstance, the temple of Jerusalem was provided with a lightning-conductor, which came very near that discovered by Franklin, used by us. The roof of the temple, similar to those found in Italy, was covered with thickly gilt wood. Lastly, beneath the forecourt of the temple, there were cisterns into which flowed the water coming from the roof by means of metal pipes. Here we find such a multitude of lightning-conductors, that Lichtenberg was right when he maintained that the mechanism of the like constructions in our days is far from presenting an apparatus so well adapted to produce the desired effect."—*Hebrew Observer.*

Towers of Silence.

"Towers of silence" are immense structures of varied diameter, raised twenty, thirty, or more feet from the ground, in the centre of which is a well covered by an iron network, frame, or grating. On the latter are placed the corpses of the Parsee population, and before the mourning natives have left the grounds hundreds of carrion birds of voracious

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vultures and crows, are fighting, clawing, like so many ornithological devils at the specimen of humanity exposed to their ravages. The delicate Parsee female, the portly merchant, withered sexagenarian, are all thus disposed of, and we are credibly informed that two hours after the disposition of anybody in the "Towers of Silence" bones alone are to be found, which are eventually thrown down into the well enclosed in the tower. At the same, the loathsome carrion birds, with their bald heads and hideous claws, arrange themselves in rows on the summit of the towers, bloated and surfeited from their ghoul-like feast, secure in the knowledge that, by waiting where they are, a repetition of the festival will take place to-morrow!—*Bombay Saturday Review.*

Correspondence.

To the Editor of the Quarterly Journal of Prophecy.

Dear Sir,—I was lately expressing my opinion that the correct translation of Rev. x., *χρονος ουκετι εσται*, (or, *χρονος ουκεσται ετι*), is, "there shall be *delay* no longer." It was replied to me by one who has thought on the subject, that in his view Mr Elliott's version, "the time is not yet come," is more correct. Will you admit a few lines of explanation?

I shall confine myself to the writings of St John, and show that his mind was familiar with *ουπω* in the sense of "*not yet,*" and with *ουκετι* (or *ουκ ετι,*) and *μηκετι* in the sense of "*no more,*" "*not any longer.*"

I. John ii. 5. *ουπω ἡκει ἡ ὡρα μου*, "is *not yet* come;" vii. 6. *ὁ καιρος ὁ εμος ουπω παρεστι.* Ver. 30. *ουπω εληλυθει ἡ ὡρα αυτου.* 39. *ὁ Ἰησους ουδεπω εδοξασθη*, "was not yet glorified; also, John xx. 9. Again, see 1 John iii. 2, *ουπω εφανερωθη*, "hath *not yet* been manifested."

We now come to the Apocalypse.

Rev. xvii. 10. *ὁ αλλος ουπω ἠλθε.* Ver. 12. *οιτινες βασιλειαν ουπω ελαβον*, "have *not yet* received."

II. How does St John generally employ the negative combination *ουκετι*, (*ουκ ετι,*) *μηκετι*, (*μη ετι*)? We reply at once, in the sense of "*no more,*" "not any longer."

John v. 14, *μηκετι ἁμαρτανε*, "sin *no more.*" Ver. 1, 66, *ουκετι μετ ἀυτου περιπατουν*, "walked *no more,*" "*ceased* to walk."

xiv. 19, *ὁ κοσμος με ουκετι θεωρει*, "sees me *no more.*"

xvi., *ουκετι εν παροιμιαις λαλησω ὑμιν* "I will no longer speak." Here *ουκετι* is used with a future.

And now we come again to the Apocalypse. Rev. iii. 12, *εξω ου μη εξελθη ποτε*, "shall go *no more* out." (See also vii. 16, xii. 8, xviii. 11, 14, 22, 23.) xxi. 1, *ἡ θαλασσα ουκ εστιν ετι*, "there is *no more* sea." 4, *ὁ θανατος ουκ εσται ετι.* And, again, in Rev. xxii. 4, *και νυξ ουκ εσται ετι*, "there shall be *no more* night."

Thus we see that to translate *ουκ εσται ετι* in Rev. x. 6 as equivalent to "*is not yet come,*" is greatly to depart from St John's *usus loquendi.* I believe that in every other instance in this writer the negative combination *ουκετι*, (or *ουκ ετι,*) has the force of "no longer," "no more." And when we bear in mind that St John was thoroughly familiar with the use of *ουπω* in the sense of *not yet,* we may well doubt how far he would be likely to express the oath of the mighty angel, where clearness was so important, in more than

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ambiguous terms. For, apart from the supposed necessities of the prophetic narrative, most persons familiar with the language of the Greek Testament would agree that in St John's writings the formula *ουκ εσται ετι* ought to be translated "*shall be no more,*" unless there be strongly proved necessity that it must be regarded as equivalent to *ουπω ηκε*, (*ἦλθε.*) Mr Elliott may perhaps say that, in his own judgment, he has made out such a case of necessity.

The *usus loquendi* of St John prevails in the other portions of the New Testament. St Paul has once (2 Cor. ii. 23, *ουκετι ηλθον εις κορινθον,*) used *ουκετι* in the sense of *not yet.* With this exception it may be said that the thoroughly prevailing *usus loquendi* of the New Testament is to employ *ουπω* for "not yet," and *ουκετι* for "no longer." I ask why should St John, who was familiar with *ουπω* in the sense of *not yet,* widely depart, on a very important occasion (without the slightest necessity for such departure) from his ordinary usage, and employ what (on Mr Elliott's view) would seem to be ambiguous language.

III. Though *χρονος* is *anarthrous* in the original, Mr Elliott employs the definite form "*the time*" in his proposed version. Suppose that the truly-learned author of the "Horæ Apocalypticæ" had two Greek pupils under his charge. Were he to set them to translate the sentence, *the time is not yet* come, into Greek—if one brought him *χρονος ουκ ἐστι ἐτι,* and the other *καιρος ουπω ἥκει*—would he not say to each, I cannot accept your version as it now stands. The English article is too definite to be omitted in the Greek. You must give me *ὁ καιρος* and *ὁ χρονος.* I am inclined to think that Mr Elliott's introduction into his English version of the definite article (and in a very definite sense) is as inadmissible as would have been its omission in the supposed Greek version.

IV. In Matt. xxiv. 48, and Luke xii. 45, *χρονιζει ὁ κυριος μου ερχεσθαι* (*ελθεῖν*), "my Lord *delayeth* his coming," interposes *χρονος,* "continuance of time, delay." This derivative verb appears to me to assist us in getting at the meaning of its root in Rev. x. 6.

A CONSTANT READER.

P.S.—In a very respectable religious periodical, I read the following note appended by the editor to mark his courteous disapproval of a sentence in a correspondent's paper, stating that the writer "accepted as the true version of the mighty angel's oath in Rev. x. 6, 'That there shall be *delay* (*χρονος*) no longer." The editor's appended note was—"Mr Elliott says, we think more correctly, that the words signify, 'the time is not yet come,' (*χρονος ουκεσται ετι.*") Not doubting the correctness of the editor's statement, I took for granted such was Mr Elliott's view. But two days ago, looking accidentally into Archdeacon Pratt's abridgment of Mr E.'s "Horæ Apocalypticæ," I found him giving, as Mr E.'s version and explanatory comment, "*that time shall no further be prolonged,* and soon the end should come."

In a French version of the New Testament published by the London Society for Promoting Christian Knowledge, the clause in question (Rev. x. 6) is thus translated : "(il jura) que le tems ne sera pas encore." Here the definite article is prefixed to *tems* without any authority in the original, and *ne sera pas encore* does not differ much from *n'est pas encore venu.* With sincere apologies to Mr Elliott, I must request the reader (as it is too late to cancel what is written) to regard my letter as an attempt to refute the Society for Promoting Christian Knowledge's French version of Rev. x. 6.

To the Editor of the Quarterly Journal of Prophecy.

SIR,—I observe that, in the April number of your journal, your reviewer has called the attention of your readers to two pamphlets, entitled, "The

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Close of Twenty-eight Years Fellowship with J. N. D.," &c. by W. H. D., and "Grief upon Grief," by P. F. H., and has given some extracts therefrom.

As both of these pamphlets contain serious mis-statements respecting the views of Mr B. W. Newton, and as he is referred to prejudicially in the extract from "Grief upon Grief," you will, I feel sure, readily give insertion to these few lines, or in some other way endeavour to correct the wrong impressions which may thus have been received by your readers. The testimony occasionally borne in your journal to the scripturalness of Mr Newton's writings satisfies me that you do not believe the false statements respecting him.

The object of these writers is to show that Mr Darby, with whom they had enjoyed close fellowship for many years, holds erroneous doctrines respecting the sufferings of Christ.

They have sought to make this apparent—1st, By giving certain extracts from some of his writings, which, strange to say, they had for a long time approved and recommended; and 2d, By asserting that the views they denounce are similar to those attributed to Mr Newton by Mr Darby, and on account of which he and his followers have, by their long-continued and persevering efforts, succeeded to a great extent in getting the brand-mark of heresy attached to his doctrine, and obloquy to his name. The writers of these pamphlets know full well what untiring zeal and energy they and others have displayed under the leadership of Mr Darby in order to bring condemnation upon Mr Newton and his writings. In the extract given in your journal from "Grief upon Grief," it is stated that their "union in worship and service was maintained on the understanding that while all other Christians might be admitted, any one, however remotely connected with him, or even indifferent to the danger of his doctrines, must be excluded as defiling." The writer of the other pamphlet, after making similar statements, confesses that his "heart has been withered" by eighteen years of this cruel work.

The circumstances unfolded in these pamphlets, and in "A Solemn Appeal," &c., subsequently published by W. H. D., afford another instance of righteous retribution. He who for twenty years has been the chief instigator in persecuting, maligning, and bearing false witness against one who was previously his friend and coadjutor, is now charged by those who were recently his warmest adherents and admirers, with holding similar heresies to those which he so *unjustly* attributed to another. The manner, however, in which they have treated Mr Darby contrasts, as yet, very favourably, with the manner and spirit in which he has treated Mr Newton.

Mr Darby is charged with teaching "that there was not atonement in Christ's death on the cross; that there was not redemption in His bearing the curse of the law; that His being smitten by God on the cross was the loss of all, and the opposite of atonement; and that there was not propitiation in His death." I quote from "A Solemn Appeal," &c.

If the extracts from Mr Darby's writings given by his opponents fairly represent his views, and are not merely isolated sentences unfairly presented in the same way as Mr Darby and his followers have been accustomed to deal with Mr Newton's writings, then the doctrines held, and the statements put forth, by Mr Darby are certainly very far removed from all that has been hitherto esteemed sound orthodox teaching. And not much farther removed from the standard of orthodoxy are some of the views of his opponents, who while denouncing as "distinct heresy" Mr Darby's doctrine, that "atonement was wrought in the forsaking of God when Christ was made sin for us," and in nothing else, state most distinctly that "that which is properly expiation or atonement *was the bare act* of Christ's death," and that all His previous sufferings in life and on the cross were not expiatory or atoning.

Now all these views are in direct contrast to those held by Mr Newton,

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who has always clearly and definitely maintained that "all the sufferings of Christ were sacrificial and satisfactory," and that "none ever came upon Him from the cradle to the grave but as the Redeemer;"—that "by bearing whatever was appointed Him to bear of suffering in life, as well as the unmitigated stroke of damnatory wrath in death, He vindicated the righteousness of the Divine government, and maintained its holiness both in respect of its dealing with sin here and in respect of its dealing with sin hereafter, that thus God might be fully glorified, and full satisfaction be made for the sin of His people."

Mr Newton's views on these and cognate subjects are clearly set forth in his two valuable tracts entitled, "Ancient Truths respecting the Deity and True Humanity of the Lord Jesus," and "Christ our Suffering Surety," from which I have just quoted. These tracts afford ample evidence of the soundness of Mr Newton's views on foundation truths, and also show that on these subjects he is in accord with the leading orthodox divines of the past three hundred years and with the creeds and confessions of Evangelical Protestant Churches. The *novel* views of his accusers will neither bear this test nor the test of Scripture.

Mr Newton has *always* opposed these *novel* views. He was associated with the "Brethren" when they were first introduced among them, but "from the time they adopted their present doctrines and practices he has had no connection with them of any kind. He sought to keep some amongst them from straying wildly; but when this in general did not succeed, neither he nor any who maintained that pastors and teachers are the definite ordinance of Christ, and who held fast the dogmatic teaching of the Protestant confessions, have had any fellowship with the 'Brethren.'" (See "Five Letters to the Editor of *The Record*," by Dr Tregelles.)

Hence the bitterness and virulence with which for *twenty* years they have attacked him, charging him with blasphemy and heresy, and warning all over whom they have any influence against having anything to do with him, or with those who are in the remotest degree connected with him.

For some time Mr Newton defended himself against these unjust charges; but when he found that his opponents were capable of making most unscrupulous statements, and that their object was to blacken his character and hold him up to the world as a blasphemer and heretic, he retired from any further controversy with them, and for many years has ceased to read the pamphlets written against him or to take any notice whatever of their calumnies. He has, however, continued to set forth definitely in his voluminous writings, as well as in his pulpit ministrations, those truths which are altogether opposed to the heretical doctrines attributed to him.

I have carefully read all Mr Newton's writings, and during the past six years have regularly attended his ministry, and have also enjoyed the privilege of personal fellowship with him. I am therefore able to testify as to the truth of what I have stated. I may add that I have written this letter without the knowledge of Mr Newton, as the subject to which it relates is necessarily so painful to him that his friends do not in any way refer to it unless it be unavoidable.

The crushing persecution to which he has been so long subjected ought to call forth from every lover of truth and justice the strongest protest against the course of action which has been pursued by his calumniators, as well as the deepest sympathy with him who has been thus "persecuted for righteousness' sake, and who has sought amid much provocation to follow in the steps of Him "who, when He was reviled, reviled not again, and when He suffered, threatened not, but committed Himself to Him who judgeth righteously."—I am, sir, yours faithfully,

JOHN COX, jun.

17 PALACE GARDENS VILLAS, KENSINGTON.

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Poetry.

THE RIGHTEOUS REIGN.

Isa. xxxii. 1; Jer. xxiii. 5.

It will be order then !
Under the sceptre of a holy King,
Each creature, low and high, angels and men,
To the great concord sweetly ministering.
Self-will unknown, true harmony restored,
Happy obedience to the righteous Lord;
The multitude of wills all lost in one,—
The Will that rules from the eternal throne,—
Disorders, strifes, confusions, groans, and cries
Then ended in the endless harmonies !
O age of order, how we long for thee
In these chaotic days of dark perplexity!

It will be freedom then !
True freedom such as nations never saw,
Even at their freest, in the days of old,
The freedom of submission to pure law;
Freedom from self, and sin, and lust, and gold;
Subjection to the truth, which maketh free;
Surrender of the intellect and soul
To a divine and sweet captivity.
O age of freedom ! how we long for thee,
In these proud, self-will'd days of spurious liberty.

It will be morning then !
Morn of the long, long look'd-for golden day;
Pure summer sunlight dropping only health,
And never-shaded joy, without one ray
Of poisonous bitterness to scorch or sear;
But calling up creation's boundless wealth
And beauty bright through all the eternal year;
The old sad night for ever pass'd away;—
O morn of love, when, when wilt thou appear !

NOTICE.

All readers of this Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and His truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

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THE QUARTERLY

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Art. I.—THE GOSPEL ACCORDING TO MARK.

THE fulness of the life of Christ was such as plainly required the record of more than one biography. One portrait can never represent the whole of any man. How could one biography represent the whole of Christ?

We have four biographies of Him—four Gospels; and each of them demands and deserves an equally faithful examination. Nor can we be said to know Him, or at least to know Him well, till we have examined all of them—till we have ascertained their specific representations as well as identified them in Him.

Let us turn to the Gospel according to Mark. As with Matthew, we shall introduce our examination of the Gospel with a brief notice of its author.

I. THE EVANGELIST.

From the earliest ages it has been generally believed that he was the same with Marcus, who is mentioned in one of the Epistles of Peter as his son in the faith, and with John Mark, sister's son to Barnabas, who is mentioned in the Acts of the Apostles as the occasion of the unhappy variance between that singularly eminent disciple and the Apostle Paul, which

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issued in their separation from one another in missionary labour among the Gentiles. We shall assume this belief to be correct. It would lead us away from our present object to investigate the grounds on which other opinions have been based. It is enough to say that the common belief appears to be well sustained by every kind of trustworthy evidence.

1. We accordingly *identify the Evangelist with the sister's son of Barnabas, and the convert, or son in the faith, of the Apostle Peter*. We know nothing of his father. He is not mentioned in Scripture by name even. Possibly he was a Gentile; for the name Mark, by which his son was best known, was not Jewish but Roman. His wife was certainly a Jewess. Her name was Mary, not an uncommon name among the women of the Gospel. She appears to have been a person of means or property. Her house is spoken of in the Acts of the Apostles as if it were her own. It was also a resort of the disciples in Jerusalem. When Peter was miraculously liberated from prison, into which he had been thrown by Herod, he went at once to it, and found many gathered together, praying for him, so that it must have been a house of considerable size and accommodation. Anyhow, whether wealthy or not, Mary was unquestionably a Christian disciple, and on this account we cannot but be prepossessed in favour of her son. With such a mother may we not believe that he had had a Bible-education and a moral training, which went far to fit him, when he was brought over to the Christian faith, to become the companion and fellow-labourer of apostles, and ultimately one of the four who were honoured of the blessed Spirit to be the Evangelists of the life of Christ? That he should not be identified with the Evangelist, because of the quarrel of Paul and Barnabas about him, is a position which evidently rests on very insufficient grounds. It cannot be maintained that an evangelist must have been a person of entirely faultless character. Do we not find faint-heartedness and vacillancy on the part of Peter, perhaps the most courageous of the apostles, exposing him on one occasion to the open rebuke of the Apostle Paul; and when such an instance of shortcoming is found in the history of even an apostle, how should it be made a ground of objection that a similar instance should have occurred in the history of an evangelist? Besides, we should not forget that, while Paul was opposed to Mark on the occasion referred to, Barnabas was of a different mind,—and he may have been right in the matter,—and that even Paul himself, as we learn from several of his Epistles, came afterwards to have the utmost confidence in Mark, and found him a singu-

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larly energetic and useful coadjutor in the ministry of Christ.* We therefore see no difficulty in recognising Mark, the nephew of Barnabas, the coadjutor of Paul, and the convert, and also companion for a time, of Peter, as the Christian evangelist of that name.

2. It may be right to mention that *there is a very old, and perhaps universally-received, tradition, that this Gospel, although attributed to Mark, was written by him as the amanuensis of Peter,* and that it was received into the canon of Scripture by the primitive Church as thus of properly apostolical or Petrine authorship. There are not a few things in the Gospel itself which go far to confirm this tradition. For example, we often find the apostle's name mentioned in this Gospel in connexion with various incidents and circumstances which indicate, if not diction on his part, the appearance at least of something like it—perhaps, as some would say, revision. Here the house at Capernaum, into which Jesus withdrew with His disciples after His first appearance there as a public teacher, is said to have been the house of Simon and Andrew—Andrew's as well as Simon's;—the other Evangelists simply mention it as Peter's; here we are told that Peter was the disciple who first noticed the withered condition of the fig-tree which had been blasted by our Lord, and first drew attention to it by his exclamations; here we obtain the very names of the four disciples, Peter, and James, and John, and Andrew, who inquired of our Lord as to the time at which the temple would be destroyed; and here, once more, we see Peter most pointedly singled out in the expostulation with the disciples in the garden, "Simon, sleepest thou? couldest not thou watch one hour?" Several things mentioned in the other Gospels, which appear to reflect honour on Peter, are likewise omitted in this Gospel, as if a feeling of modesty had obliterated them; while there is the utmost explicitness in detailing other circumstances which were fitted to humble him as one that had indeed no reason to be set above his brethren. We find in it no mention, as in Matthew, of his attempt to walk upon the sea, or of the benediction which was given him on occasion of his explicit confession of the Messiahship and Divine Sonship of the Saviour; whereas what passed when he tried to dissuade his Master from going to Jerusalem to be "killed" is most faithfully related, with this additional statement, which is not to be found in the other Evangelist who records the incident, that while our Lord looked round about

* "Take Mark, and bring him with thee: for he is profitable to me for the ministry," (2 Tim. iv. 11.) See also Col. iv. 10.

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upon His disciples, He *rebuked* Peter. Neither do we find any mention made in it of his having been the first apostle to whom the Lord appeared after His resurrection; whereas the distinction of Mary Magdalene in this respect is related with the utmost explicitness. On the other hand, we have in it the fullest account of his denial of Christ, with the addition, not to be found in any other of the Evangelists, of the circumstance, which so aggravated his sin in the matter, that the cock crew twice before he was awakened to repentance; while at the same time all that is said of his repentance is that he wept; there is no reference to the bitterness of his tears, as if the thought of its being something like an affectation of humility to mention *that* had prevented it. Once more, it is only in this Gospel that that touching expression of the angel's after the resurrection is mentioned, "But go your way, tell His disciples and Peter,"—how must Peter have delighted in that "and Peter!"—"that He goeth before you into Galilee." These, along with many other references of a similar kind, make it a not unlikely thing that the Apostle Peter had a hand in perhaps the revision of this Gospel. At the same time, the individuality of Mark's own characteristic authorship is everywhere apparent in it; and whatever hand Peter may have had in revising it,—if he had any,—it is enough to establish its canonical inspiration that it was received as of undoubted authority in apostolic times, and that it has ever since been handed down from age to age as an integral portion of the Scriptural canon.

So much for the *authorship* of this gospel. It has been said that Mark was one of the seventy disciples; but on what authority, if other than traditionary, we have been unable to discover. Probably the minuteness of his narrative, which appears to indicate the closest personal observation, may have suggested the idea to those who wished to assert his independence as an author. He has also been identified with the young man whom he alone mentions—anonymously mentions—as having followed our Lord on the occasion of His betrayal and apprehension, clothed in a light night-dress, which he hastily left in the hands of those who sought to apprehend him also. It has been supposed that his mother's house may have been in the neighbourhood—perhaps in the garden of Gethsemane—and that, being roused from sleep by the tumult in the garden, he had impulsively hastened out to see what was going on, and then again—as on the occasion which so much displeased Paul, and made him quarrel with Barnabas about him—as impulsively hastened back again when he found himself in danger. But this is merely a supposition, likely enough, but nothing

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more than likely. That he travelled far and wide as a missionary-evangelist is the only thing we can further say of him. At one time we find him far west, with Paul in Rome; at another time we find him far east, with Peter in Babylon; and if we may believe the traditions of antiquity, according to which he finally settled as bishop or pastor of the church in Alexandria, there seems every reason to believe that he was thus, as he is commonly regarded, and as other parts of his history appear to hint, an ardent and energetic, perhaps somewhat impulsive Christian labourer, glad, if not always ready, to have a hand in planting the gospel in the great centres of civilisation, the capitals of the world.

II. THE GOSPEL.

Of the four Gospels, this has perhaps been least appreciated, and for two reasons: First, It is the shortest of the Gospels. As divided into chapters, it has only sixteen, while John has twenty-one, and Luke twenty-four, and Matthew twenty-eight; and, indeed, when the length of the chapters is taken into account, Matthew's is nearly twice as large. Secondly, Most of the events recorded in it, along with numerous additional facts of eventful import, are found in the other Gospels. This circumstance has perhaps contributed even more than the other to throw it into the shade, as if it were comparatively valueless. Certain it is that, in comparison of the other Gospels, it is very much overlooked in the Bible expositions of the pulpit and the press; and how can we wonder that private Christians know but little of its peculiar excellencies? Matthew Henry, careful student of the Bible as he was, finds himself constrained to offer something very like an apology for it, and tells us, that "when many witnesses are called upon to give testimony to the same facts, we are not to think it *tedious*, but highly *necessary*, that they should relate the facts in their own words over and over again, in order to establish the truth by their concurrent testimony." And then he goes on to say—and this seems with him to be the only distinctive purpose served by the Gospel—"It is written to put us in mind of things which we have had in the foregoing Gospel, that we may give the more earnest heed to them, lest at any time we should let them slip; and even pure minds have need to be thus stirred up by way of remembrance. It was fit that such great things should be spoken and written once, yea, twice, because man is so unapt to perceive them, and so apt to forget them." Thomas Scott also seems to think that nothing

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remains to the Christian expositor, in taking up this Gospel after the former, "except to note variations." It may be added, that many have regarded it as but an abridgment or epitome of Matthew's Gospel, any additions which they may have noticed as necessarily drawn from independent observation being disregarded as comparatively unimportant. And yet no idea could be more erroneous. Take away the first two chapters of Matthew which bear on the infancy of Christ, with the chapters which record nothing but parables and sermons, the most of which are entirely omitted by Mark, and it will be found that the Gospel according to Matthew is by far the smaller of the two, and that, as a chronicle of facts, Matthew's Gospel is much more likely to be the abridgment than Mark's, if either the one or the other may be looked upon as bearing such a character. Of course, the idea of Matthew epitomising or abridging Mark cannot be entertained for a moment; for Matthew's, as its place in the canon is designed to indicate, was unquestionably the first Gospel. Properly, neither should be spoken of as an abridgment of the other. It is possible enough that Mark, who is believed to have been the later writer, may have seen the Gospel by Matthew, and perhaps had it also before him in writing his own; but, at the same time, there are such distinctive characteristics in his own, and particularly such minuteness and fulness of detail in almost everything which he records, that we are irresistibly led to conclude that it is in the proper sense original—the fruit of independent observation, of independent authorship. The concluding remarks of Alford's preliminary dissertation, although, like Henry's and Scott's, inadequate, are very good:—"I regard the existence of the Gospel of Mark as a gracious and valuable proof of the accommodation by the Divine Spirit of the records of the life of our Lord to the future necessities of the Church. While it contains little matter of fact which is not related in Matthew and Luke, and thus, generally speaking, forms only a confirmation of their complete histories, it is so far from being a barren duplicate of them which is contained in it, that it comes home to every reader with all the freshness of an individual mind, full of the Holy Ghost, intently fixed on the great object of the Christian's love and worship, reverently and affectionately following and recording His positions, and looks and gestures, and giving us the very echoes of the tones with which He spoke. And thus the believing student feels, while treating of and studying this Gospel, as indeed he does of each in its turn, that—without venturing to compare with one another in value these rich and abiding gifts of the Holy Spirit to the Church—

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the Gospel of Mark is at least as precious to him as any of the others, serving an end and filling a void which could not, without spiritual detriment, be left uncared for."

Let us proceed to notice its *various characteristics*:—

1. The first of these may be said to be determined by *the parties for whom it seems to have been written.* Formerly it was generally believed to have been written at Rome for the use of the Roman Christians, but latterly this opinion has been shown to be incorrect. There are internal evidences in the Gospel which go far to prove that it must have been written in Palestine for Gentile Christians there. The evidences are such as these:—Throughout the Gospel the geography of Palestine is supposed to be familiar to its readers. Even comparatively obscure localities are not marked by any accompanying references, as are common in the Gospel according to Luke, which was certainly written for the use of a Roman Gentile Christian. There is not one instance of such a geographical explanation in it as might have been looked for in a Gospel written in Rome for the use of Roman Christians. A partial acquaintance with Jewish rites and customs is also supposed to be possessed by its readers. There are particular references in it to the Sabbath, and the preparation, and the Jewish festivals, which must have required explanation—it distinguishes, for example, between the feast of the passover and the feast of unleavened bread, (chap. xiv. 1,) without giving any explanation of the distinction, as must have been required—had the gospel been immediately intended for the use of entire strangers to the Jewish faith. At the same time, there are several references to the Jews and explanations given, bearing mainly on their minuter customs, which plainly prove that the writer had in view the information of persons who, by residence in Judea, might be supposed to know the localities of the country, and also the more public and prominent of the national customs, while at the same time they were not familiar with those which were more private and less known; or which, like the religious washing of hands before meat, of cups and pots, brazen vessels, and tables, had no Scriptural authority—had no higher authority than the tradition of the elders, which the parties in question could not be expected to know so well as they knew the Scriptures. Now, if you turn to the history of the Church, as contained in the Acts of the Apostles, it will not be difficult to ascertain these persons. Among the first Gentile converts to the faith, were Roman soldiers resident in Palestine and its neighbourhood. The names of Cornelius at Cesarea, with his friends and his household servants, and—may we not suppose?—some of his soldiers too, for we read of a

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devout soldier who waited upon him continually, will at once occur. During the years which immediately followed the conversion of Cornelius, we cannot doubt that the work of conversion made considerable progress among the foreign military and civil residents in Cesarea and other parts of Palestine, and more especially among the devout portion of them, the proselytes—who seem to have been numerous—to the Jewish faith. For such parties it was highly necessary that a Gospel should be prepared and published; just as necessary as that that of Matthew should be published for converts among the Jews, and that that of Luke should be published for converts among the Gentiles; and the Gospel according to Mark answers all the conditions of such a Gospel as would be required for them. It refers occasionally to the prophets, but not often; because the faith of the proselytes, although strengthened by their testimony, was not, like that of the Jews, so dependent on it: and it needs not be said how different it is in this respect from the Gospel according to Matthew, the Gospel of the circumcision. It occupies itself with a faithful record of the mighty deeds by which Jesus at once demonstrated and fulfilled His mission, and it records them in such a form as was most admirably adapted to command the faith of those residents in Palestine who, although not Jews, had been gained over, first to the Jewish, and then to the Christian faith. Altogether it is just such a Gospel as may be said to be described by its central position in the canon between Matthew and Luke. Matthew gives us the Gospel for the Jewish Christians. Luke gives us the Gospel for the Gentile Christians. John Mark, who may have been, like Timothy, a Jew by his mother's side, and a Gentile by his father's side—and hence perhaps his two names, the one Jewish, and the other, as already mentioned, Roman*—gives us between them the Gospel of the transition period, the middle Gospel, for those who, although Gentiles in point of birth, were devout men or Jews in point of faith, the Gentile proselytes resident in Palestine who had been converted to Christianity; some of whom would, in all likelihood, carry it with them to Rome on their return thither, and thus give rise to the old tradition that it had actually been written there.†

* The numerous Latinised expressions and forms of expression employed in this Gospel, may be also thus accounted for without having recourse to Da Costa's hypothesis, that its author was a Roman, the devout soldier mentioned in the Acts as the servant of Cornelius.

† Simon, the Cyrenian, who was compelled to bear the cross, is called in this Gospel "the father of Alexander and Rufus," who are named in the Epistle to the Romans as then resident in Rome; and these young men may have taken it with them to that city.

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2. Another characteristic of this Gospel is to be seen in *its vividness of portraiture,* the singularly picturesque and life-like way in which its narrative surrounds the events which it records with minute and circumstantial details of expression, always interesting, often tenderly touching, and sometimes most impressive. For the appreciation of this peculiar characteristic, it might be enough to compare the narrative with that of the other Gospels in any event or circumstance which they happen to relate in common, such as the resuscitation of the daughter of Jairus, the restoration of sight to blind Bartimeus, and the contribution by the widow of her two mites into the treasury of the temple. But we must leave the work of comparison to personal examination. We can only instance a few incidental details by way of direction. "He was *with the wild beasts.*" So in a merely passing way, yet with eminently graphic effect, it is here mentioned in the account of the wilderness-temptation. "And all the city *was gathered together at the door.*" "And again He entered into Capernaum after some days; and it was noised that He was in the house. And straightway many were gathered together, insomuch that there was no room to receive them, *no, not so much as about the door.*" So we have it here related, or rather pictured out, in the accounts of the crowds which followed Him when the fame of His miracles began to be spread abroad. "And they come unto Him, bringing one sick of the palsy, *which was borne of four. And when they could not come nigh unto Him for the press, they uncovered the roof where He was, and when they had broken it up, they let down the bed* wherein the sick of the palsy lay." So here again, in the account of the paralytic brought to Him for healing, we have the scene spread out, as it were, in the minute embodiment of living reality before us. Then in the account here given of the tempest on the sea of Galilee, we also have some very graphic touches of detail. "And when they had sent away the multitude, they took Him *even as He was* in the ship. And there were also with Him *other little ships.* And there arose a great storm of wind, and the waves beat into the ship, *so that it was now full.* And He was in the hinder part of the ship, *asleep on a pillow.*" Then in the account of the miracle of the feeding of the five thousand upon the five loaves and two fishes, we have also here in a similarly graphic style: "And He commanded them to make all sit down *by companies upon the green grass. And they sat down in ranks, by hundreds, and by fifties.*" Then here again we read that when His disciples were tempest-tossed on the passage to Bethsaida, whither He had constrained them to go while He

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remained to send away the people, "*He saw them toiling in rowing:*" that, when He went to Gennesaret, "*they began to carry about in beds those that were sick where they heard He was;* and whithersoever He entered, into villages, or cities, or country, *they laid the sick in the streets:*" that, when He had compassion on the great multitude that had been with Him three days, and said, "If I send them away fasting to their own houses, they will faint by the way," "*divers came from far:*" that on one occasion when the disciples had forgotten to take bread with them for a voyage across the sea of Galilee, "neither had they in the ship with them *more than one loaf:*" that the young man who came to Him with the question, "Good Master, what shall I do, that I may inherit eternal life?" "*came running and kneeled to Him:*" that when He went up to Jerusalem with His disciples for the last time, "*He went before them, and as they followed they were afraid:*" that they who passed by when He was crucified, and railed on Him, wagging their heads, said, "*Ah!* Thou that destroyest the temple"—what insult is embodied by Mark in this one word, which he alone records, "*Ah!*"—and that the reason why the women said among themselves, when they were on the way to the tomb of Christ, "Who shall roll us away the stone from the door of the sepulchre?" was, "*For it was very great.*" It may be further mentioned, before passing from these notices, that Mark often gives an additional touch of, as it were, dramatic reality to his delineations, by recording the very words which were used by Christ, adding, however, the explanation as perhaps necessary for some of his readers,—"*Tabitha cumi,*"* which is, being interpreted, "Damsel, I say unto thee, Arise!" "It is *Corban*—that is to say, a gift;" "*Ephphatha*—that is, Be opened;" "*Abba,* Father;" "*Eloi! Eloi! lama sabachthani?*† which is being interpreted, "My God, my God, why hast Thou forsaken Me?" and by also describing the very looks, and feelings, and gestures of Christ on many occasions:

* This occasional record of the very words employed by Christ, would have been unnecessary in a Gospel written for Jews, to whom the Aramæan language was familiar as their mother tongue: it would have been quite useless in a Gospel written for Gentiles, who were altogether ignorant of the language; but it is perfectly natural in a Gospel written for Roman residents in Palestine, by whom the language may be presumed to have been partially known. The parallel of it may be often met with in foreign expressions, as occasionally introduced into books intended for readers who may be expected to appreciate their introduction.

† By Matthew, this is given in the Hebrew proper—"Eli! Eli!" &c.; and along with "Immanuel" and "Golgotha," also Hebrew words, is translated by him, because pure Hebrew was very much with the Jews, even then, a dead language, confined to the services of Divine worship.

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"And Jesus, *moved with compassion, put forth His hand*, and touched him." "And when He had *looked round about on them with anger, being grieved* for the hardness of their hearts." "And He *looked round about to see* her who had done this thing." "And He could there do no mighty work, *save that He laid His hands upon a few sick folk*, and healed them. And *He marvelled*, because of their unbelief." "And He took him aside from the multitude, and *put His fingers into His ears, and He spit, and touched his tongue, and looking up to heaven, He sighed.*" "And they brought young children to Him that He should touch them: and His disciples rebuked those that brought them. But when Jesus saw it, He was *much displeased; and He took them up in His arms.*" "Then Jesus *beholding him, loved him.*" "And Jesus entered into Jerusalem, and into the temple, and when He had *looked round about upon all things*, and now the eventide was come, He went unto Bethany with the twelve."

3. But, without entering into further details, for to exhaust the subject we would require to quote well-nigh the entire Gospel, we must now proceed to notice *the distinctive characteristic of this Gospel, considered in that peculiar aspect in which it portrays or exhibits Christ to us.* This characteristic does not stand out so conspicuously as that of each of the other Gospels; but on examination, it will be found to be no less real and no less expressive. The symbol of it, according to the mnemonic figures of the cherubim, we have identified, contrary to the Roman view, with that of the ox, as indicative of steady, strenuous labour—humble, patient, faithful servitude. The lion steps forth with majestic tread, the king and lord of all in its own domain. The man looks out with intelligent catholic sympathy upon the world around, and recognises in every fellow-man his brother-man. The eagle soars on high, and, as if it belonged to another and a higher world than this, gazes with unwinking eye on the mid-day sun. But the ox has a yoke upon its neck, and it goes along with head bent downwards to the earth, dragging the plough through the farm land, or treading out the corn in the thrashing-floor. To this symbol, the Gospel according to Mark exactly corresponds. It is distinctively practical—not royal, or catholic, or divine. There are references in it which are no doubt royal, and catholic, and divine; but they are neither numerous nor explicit. The view throughout is that of Christ in the constant, laborious, unwearied activity of His daily outward ministry. If He is the Son of God, it is as in a state of profound humiliation—"who made Himself of no reputation, and took upon Him the form of a

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servant,"—the Servant of the Lord, faithful, diligent, always at His work. We may here offer some illustrations.

I. *First,* we may instance, according to a plan pursued by others, *a few of the more remarkable omissions in this Gospel*, that is, as compared with the other Gospels. We may often learn not a little from Scriptural omissions. The silence of the Bible is, in many cases, as expressively significant as its explicit statements. Here the significance of silence is certainly instructive.

1. *Look at the beginning of the Gospel.*—There is nothing here that answers to the introduction in Matthew, or the introduction in Luke, or the introduction in John. The royal genealogy, the immaculate conception, the birth of the King of the Jews, the visit of the magi with their gifts and worship, the *Benedicite* of Zacharias, the *Magnificat* of Mary, the *Nunc dimittis* of Simeon, the whole infancy, childhood, and youth of Jesus, together with His pre-existence as the Eternal Word, and His glory as of the Only-begotten which is in the bosom of the Father,—are all omitted; they are not in keeping with the idea of this Gospel, and are therefore silently passed over; and at once we have instead "The beginning of the Gospel of Jesus Christ" in the full activity of energetic efficient ministry.

2. *Look also at the sermons of the Gospel.*—There are hardly any here, at least of any considerable length; for the ministry in question is not the ministry of words, but the ministry of deeds, the ministry of action. The sermon on the mount is omitted. All the long parables are omitted. The parable sermons also, on the Bread of God which came down from heaven, and on the Good Shepherd, with those on the Divine equality and unity of the Son with the Father, and those on the Father's house with many mansions, and on the mission of the Holy Ghost, with the farewell promises of answers to prayer, of peace, of fruit-bearing, and fulness of joy —there is not one word of any of them here recorded; they might have made us lose sight of the Servant in the authority of the Teacher, of the Master. In the few discourses which are recorded, they are not only abbreviated, but comparatively little in them is expressive of independent personal authority; there are, in fact, not a few expressions in them which indicate inferiority rather than authority, the subordination of the servant rather than the sovereignty or majesty of the Lord. We may instance two or three passages. When, after the confession of Peter that He was the Christ, He went on to show how much would be lost—life, even the soul itself—by unfaithfulness to the gospel, He thus concluded one of the

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most solemn warnings He ever uttered,—"Whosoever, therefore, shall be ashamed of Me and of My words in this adulterous and sinful generation, of him also shall the Son of man be ashamed when He cometh in the glory of His Father with the holy angels." Matthew adds the words, "And then He shall reward every man according to his works." Luke characteristically omits the additional words, and simply records—"When He shall come in His own glory, and in His Father's, and of the holy angels." Mark, quite as characteristically, takes notice of the glory of the Father only; because the servant does not claim a glory which is his own, or other than his lord's,—"When He cometh in the glory of His Father with the holy angels." Again: When He took a little child in His arms, in order to rebuke His disciples for their strivings about pre-eminence, He said, "Whosoever shall receive one of such children in My name, receiveth Me," and then added, as here recorded, quite characteristically, "And whosoever shall receive Me, receiveth not Me, but Him that sent Me." "Receiveth not Me," are words which are to be found in Mark only; it is the Servant's to say, "Not Me, but Him that sent Me." Again: When He sat upon the Mount of Olives, and uttered His memorable prophecy of the destruction of Jerusalem, and the coming of the Son of man, He said, as recorded here, "But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak but the Holy Ghost." There is no reference to Himself, or to His own aid, such as we have in the parallel passage in Luke, "For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay and resist." Then, again, on the same occasion, and also as only recorded here, "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." "Neither the Son!" that is, as characteristically, the Servant, "for the servant knoweth not what his lord doeth."

3. *Look at the manner in which Christ is addressed in the Gospel.* The ordinary term of address in the other Gospels is Lord, sometimes Master: "Ye call me Master and Lord; and ye say well, for so I am." But in this Gospel,—although He is often addressed as Master, that is, as so rendered in our version —for in the original it is never the word which properly stands for Master; it is only Rabbi or Teacher,—He is never once addressed as Lord. Matthew makes the leper say, "Lord, if Thou wilt, Thou canst make me clean." Mark omits the Lord

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in his account. Matthew makes the disciples say at the supper-table, "Lord, is it I?" Mark again very strikingly omits the "Lord;" his account is, "They began to say unto Him one by one, Is it I? and another said, Is it I?" Matthew makes the disciples say when they awoke Him in the tempest, "Lord, save us, we perish." Luke makes them say, "Master, Master, we perish." Mark sinks both terms in Teacher, and makes them speak also in complaining tones, as if they thought it wrong in Him who was always working to be then sleeping. "Teacher"—"Master," in our version is wrong; it is always wrong—"Teacher, carest Thou not that we perish?" The same distinction occurs in the three accounts of the transfiguration. Matthew makes Peter say, "Lord, it is good for us to be here." Mark, "Rabbi, it is good for us to be here." Luke, "Master, it is good for us to be here." There are, indeed, three passages in our version in which He is addressed as Lord; but incorrectly, improperly, in two, and by a stranger or foreigner in the third. In one passage, the word is spurious. It occurs in the address of the father of the demoniac child to Christ, "Lord, I believe; help Thou my unbelief." "Lord" should not be inserted here; it is not in the manuscripts. In another passage, it is improperly translated. Blind Bartimeus is represented as praying, "Lord, that I may receive my sight;" but the word is Rabboni,—not a title of nobility, of authority, but merely of reverential courtesy. In the third passage it is, "Yes, Lord!" but the speaker is not a disciple or a Jew: it is the Syrophenician woman to whom, as a Jew and a prophet, He was really a lord, if not the Lord. The only occasion on which even our Lord *unequivocally** speaks of Himself in this Gospel as Lord is in the passage—the first part of which, with the argument dependent on it, is also peculiar to this Gospel—where He says, "The Sabbath was made for man, and not man for the Sabbath, therefore the Son of man is Lord also of the Sabbath;" but even here, as the "therefore" of the passage plainly indicates, the Lordship is a delegated one; it is a Lordship acquired from the Sabbath being made for man, and therefore a Lordship in which every man, the servant as well as his master, alike participates. "No man may take the Sabbath from me. It is as much mine as his. Be he who he may or what he may, my master, my lord, my king even—no matter;

* We say, "unequivocally," because there are two other passages in which he speaks of the Lord, chapters v. 19 and xi. 3, only the reference is not explicit; it may be understood, not of Himself, but of God,—Jehovah. The second of these passages occurs in the record of His triumphant entry into Jerusalem, which, as compared with the other evangelical accounts of it, will be found in Mark to be quite characteristic.

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I am lord of the Sabbath as well as he,—lord of it under God by whom it was made for me, for man,—for the servant-man as well as for the master-man." It is not till the very close of the Gospel that the evangelist himself applies the term "Lord" to Christ; and there only when, after having finished the work which was given Him to do on earth, the servant of the Lord is exalted from a subordinate position to that of sovereign authority, is proved by His ascension into glory to be "both Lord and Christ." "So then, after the Lord"—He is "the Lord" now—"had spoken unto them, He was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord"—observe again, "the Lord"—"working with them, and confirming the word with signs following."*

II. But now to pass over many other omissions, no less significant, such as the omission of woes and blessings;—woes are not seemly on the lips of servants, or of any in subordinate position,—hence Chorazin, Bethsaida, and Capernaum are not here threatened† and denounced as in other Gospels; and blessings do not befit them either, except in relation to the children of whom they have the charge, for "the less is blessed of the greater;" hence, also, the only case of blessing related in this Gospel is that of the young children which "they brought to Him that He should touch them," and it is said, and only here said, "And He took them up in His arms, and blessed them,"—let us, *in the second place*, proceed to instance *a few of the additions which are peculiar to this Gospel*, and which are also illustrative of its properly distinctive character.

1. *Look at the narrative of facts in this Gospel.* Here we learn that He began the business of life at an ordinary handicraft. We read of Him as "*the Carpenter.*" The other Gospels call Him "the carpenter's son." Here we see Him again and again using His hands in His ministry. When He healed Simon's wife's mother of a fever, it is said, "And He

* It might have been noticed here also, that although this Gospel is called in its opening sentence "the Gospel of Jesus Christ the Son of God," He is never addressed in it as the Son of God. The details of the temptation which turned on this, "If Thou be the Son of God," are omitted. The taunting expression as addressed to Him on the cross, "If Thou be the Son of God, come down from the cross," is also omitted. Even on His trial, the high priest's adjuration is, as it were, softened: at least, it is not, "Art Thou the Son of God?" but, "Art Thou the Son of the Blessed?"

† Da Costa's view is not inconsistent with this. He thinks that Mark, whom he believes to have been a Roman, or at least a Gentile by birth, did not record them from motives of delicacy. The same motives would hold, if, as we suppose, Mark was the son of a Gentile by the father's side.

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came and *took her by the hand, and lifted her up.*" When He opened the eyes of the blind man at Bethsaida, it is said, "And He took the blind man *by the hand:*" "And He *put His hands* upon him." "After that, He *put His hands* upon his eyes." When He cured the demoniac child, it is said, "But Jesus *took him by the hand and lifted him up.*" These details are given in this Gospel only, along with the similar reference in the remark of the astonished multitude, "From whence hath this man these things? and what wisdom is this which is given unto Him, that *even such mighty works are wrought by His hands?*" His is a ministry *of active* labour. It is always seen to be performed by Himself and wrought by His hands. Here we often behold Him seeking retirement in His work, as if it were unseemly in Him to let it be seen of men. When He went into the borders of Tyre and Sidon, where the Syro-phenician woman so successfully prevailed on Him to heal her daughter, it is said, He "entered into an house, and *would have no man know it,* but He could not be hid." When He healed the deaf man in Decapolis, it is said, "He took him *aside from the multitude:*" and again, in the case of the blind man at Bethsaida to whom He gave sight,—He "led him *out of the town.*" It was the praise, not of man, but of God He sought. Here we find Him at times so occupied with His work that the ordinary opportunities of repose and refreshment are denied to Him. He gets up early in the morning for prayer; because in this is to be found His strength for service, and He has no time for it during the day,—then it is, work, work,—"And in the morning rising up *a great while before day,* He went out and departed into a solitary place, and there prayed." Again and again He is interrupted and called away when He seeks some rest, but He never complains. When He went out to a solitary place and there prayed, "Simon and they that were with Him followed after Him,"—literally, *hunted after Him,*—and when they found Him, they said, "All men seek for Thee," and at once He answered, not, Let us rest awhile, but, "*Let us go into the next towns, that I may preach there also.*" When on another occasion He said unto the apostles, "Come ye yourselves apart into a desert place, and rest a while;" "and they departed into a desert place by ship privately;" "the people saw them departing, and many knew Him, and ran afoot thither out of all the cities, and outwent them, and came together unto Him," and then it is added, "And Jesus, when He came out, saw much people, and *was moved with compassion,*"—no vexation, no fretfulness, at the interruption,—"was moved with compassion toward them, because they were as sheep not having

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a shepherd; and *He began to teach them many things.*" Sometimes the interruptions, and the occupations connected with them, interfere with His meals even. "And the multitude cometh together again, so that they *could not so much as eat bread.*" "For there were many coming and going, and they *had no leisure so much as to eat.*" All these references are peculiar to this Gospel. There is nothing parallel to them in the other Gospels. Here we have many things which indicate that it was hard work He had to do, and that He felt it to be so. Let the cases brought to Him for cure as described with so much minuteness, and in terms also which are meant to show that they were extreme, be examined and compared with the narratives of the other Gospels, and the proof of this point will be held to be complete. We can only advert to the following things. Here He finds it necessary to ask for faith when His ability to help, although earnestly requested, is limited and questioned. "If Thou canst do anything, have compassion on us, and help us. Jesus said unto him, *If thou canst believe, all things are possible to him that believeth.*" There is not a word of this in the other Gospels. Here He is actually hindered in His work by unbelief: it stays His hand; it disables it; He becomes, as it were, unable to do even what He would. "And He *could* there do no mighty work, save that He laid His hands upon a few sick folk, and healed them, and *He marvelled* because of their unbelief." Matthew says, "He *did* not many mighty works there because of their unbelief," but Mark's expression is at once characteristic and significant, "He *could* not." Here He is distressed in His work, as workmen and servants often are; He feels it to be a burden; it oppresses Him; it wears Him out with sorrow. "*Being grieved for the hardness of their hearts.*" This is noticed by Mark only. "And looking up to heaven, *He sighed.*" No other evangelist records the sighs of Christ. "And He *sighed deeply* in His spirit." The expression in which this fact is noticed is peculiar to Mark. It nowhere else occurs in Scripture. "And they bring Him unto the place Golgotha," or as it is in the original, more expressively, "And *they bear Him* unto the place Golgotha." John says, "And He, bearing His cross, went forth into a place called the place of a skull;" but it would appear that He had not sufficient strength to carry it all the way, and the other evangelists unite in telling us that a foot-passenger, Simon a Cyrenian, was compelled to bear it for Him; and here Mark still further adds what seems to intimate, that at length His strength gave way altogether, and they had actually to carry Him to the cross,—

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to *bear* Him, as faint, exhausted, spent—just as Simon had "to *bear* His cross. Here, in short, the end of the Gospel corresponds to its beginning; it ends as it had begun, with work. "And they went forth, and preached everywhere, the Lord *working with* them, and confirming the word with signs following." All these, along with many other additions, are singularly characteristic of this Gospel as the Gospel of ministry, of service,—the faithful service, the laborious ministry, "of Jesus Christ the Son of God."

2. *Look at the record of sayings in this Gospel.* It will be enough to notice the references to God. These are perhaps the most singularly characteristic; although others, not much less so, might also be instructively observed. We shall omit merely incidental references. In several passages, such references, left out of the parallel passages in the other Gospels, and not the less instructive on that account, will occasionally be found; but from their apparently casual character, it may be as well to pass them altogether. The following, as quite explicit and outstanding, may be simply mentioned. Here the only parables of "the kingdom" which are recorded,—there are but four of them,—are parables of "the kingdom of GOD." There is not one of them a parable of "the kingdom of *heaven*,"—the kingdom in which Christ is King. They all relate to the period which, as it were, precedes His coming to the kingdom. God is King in them, and He himself is but a servant in the work of subordinate ministration.* Here the remark of the scribes, when, on saying to the sick of the palsy, "Son, thy sins be forgiven thee," they thought Him guilty of blasphemy, is put down, "Why doth this man thus speak blasphemies? Who can forgive sins but *God only?*" Matthew gives it simply, "This man blasphemeth:" Luke, "Who is this which speaketh blasphemies? Who can forgive sins but *God alone?*" [μόνος ὁ Θεός.] But Mark characteristically, and to show how they sought to exclude the possibility of any kind of claim to Deity on the part of Christ, "Who can forgive sins but THE ONE GOD?" [The literal rendering of the original, εἷς ὁ Θεος.] Here, once more, in the conversation between Him and the scribe who asked Him, "Which is the first commandment of all?" Jesus is related to have answered him, "The first of all the commandments is, Hear, O Israel; the Lord our God is one Lord." These words are not

* One of these parables—that of the seed which groweth secretly—is peculiar to Mark. It is strictly a parable of service,—patient service. The parable of the tares, in which Christ is "the Master," and which would have therefore been out of place in Mark, occupies its place in Matthew. A comparison of the different Gospels here will be found to exhibit very distinctly their characteristic instructiveness.

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related by Matthew as quoted on this occasion; they are characteristically enough given by Mark only. "Hear, O Israel; *the Lord our God is* ONE LORD; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. And the scribe said unto Him,"—the whole of what follows is quite characteristic of Mark; it is entirely omitted by Matthew, the only other evangelist who records this conversation;—"Well, Master, Thou hast said the truth; for there is ONE GOD; *and there is none other but He;* and to love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour, is more than all whole burnt-offerings and sacrifices." Plainly, in these as well as in other passages, Mark sets him before us not as the Lord, but as the Servant.

"The conclusion of the whole matter" is plainly this,—that the Gospel according to Mark is, "*the Gospel of Jesus Christ, the Son of God;*" "*who, being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant,* and was made in the likeness of men; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." Let us, as we did in our examination of the Gospel according to Matthew, urge *a practical use of the view of Christ which is thus exhibited in this Gospel.* The practical character of the Gospel is such as of itself demands its practical improvement. We here, if anywhere in the Gospels, behold the example which Christ hath left us that we should follow His steps. It was a bright example. How we should delight to look on Him as our Forerunner, and our Companion also, in the service of the Lord. It is encouraging to *ministers* to observe how in this Gospel they are specially instructed to do so. For when He is said to have ordained the twelve to the apostleship, it is here added,—we do not find it so in the other Gospels,—"*that they might be with Him,*" as it were fellow-labourers with Him. And then again, when they went forth after His ascension to preach the gospel, it is also added here,—and nowhere else,—"*the Lord working with them;*" that is, as a fellow-labourer with them. Let *servants* in every station, *workmen* in every occupation, also learn from Him in this Gospel to be faithful, zealous, untiring, uncomplaining, prayerful,—just like Him—at their work. Even those who do not occupy an inferior position in life may here

learn from Him how to serve the Lord in well-doing. Here is a text for them from this Gospel;—"For the poor ye have always with you." Matthew and John also record these words; but Mark alone adds—and the addition, as noted by him, is characteristic—"and whensoever ye will, *ye may* DO *them good.*" There is one word which is constantly used in this Gospel too,—the word indifferently rendered in our version, "immediately," "straightway," "forthwith," "anon," "by and by," "as soon as," [ἐυθεως in the original; it occurs about forty times in this Gospel, and only about other forty times in all the rest of the New Testament together;] from which, as it shows us how Jesus was always ready for His work and always getting forward with it, *all of us* may learn promptitude, diligence, unwearied activity, and many other important virtues, in the various duties of our several places and relations. The duties devolving on us in these places and relations may, no doubt, be hard to perform, very hard; but it is here, in this Gospel, that we are taught to look for that; "*And come, take up the cross, and follow me;*"—these words are recorded by Mark only; and again: "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, *with persecutions;*"—these words are in Mark only—"and in the world to come eternal life." The cross! With persecutions! Behold what is before us here. But then there is His own example to sustain us in bearing that cross, in suffering those persecutions, and withal there is the blessed hope that, as in His case, so in ours, the cross will be followed with the crown, the persecutions with eternal life and glory. "It is a faithful saying;"—"If so be that we suffer with Him that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

ART. II.—ARABIA: CENTRAL AND EASTERN.*

A READER of the Bible ought to know something about Arabia; the more the better.

* Narrative of a Year's Journey through Central and Eastern Arabia, (1862-63.) By W. G. Palgrave. In two vols. London and Cambridge: Macmillan & Co. 1865.

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A student of prophecy ought to be glad of every opportunity to gather up information regarding that land; which has truly a past, a present, and a future; and especially regarding those interior regions of it which have been hitherto unsearched and unvisited.

A Christian man,—with the spirit of the Master in him, or with the heart of the servant Paul,—ought to feel his spiritual curiosity quickened, his yearnings over souls stirred, his missionary zeal roused, as he hears of the uncared-for thousands and tens of thousands of Arabia.

Of the Sinaitic peninsula we know much; of the great Arabian peninsula, of which the Sinaitic is the mere fraction of a fraction, we know almost nothing. Yet it teems with villages, towns, cities; and though intersected or interspread with vast sand-streams or sand-tracts, yet it sustains an immense population of settled and semi-civilised inhabitants, altogether independent of the wandering Bedouins, who are, in truth, comparatively few, instead of being, as is generally imagined, the staple population of the land.

Travelling in these regions is very unsafe, the sand-plains and sand-ridges are so vast, and the heat so withering. The people are not quite trusty for travellers, at least for Europeans. The dangers are many, and the discomforts yet more numerous. Here is one notable peril of the desert, so graphically described, that we cannot refrain from giving it; more especially as it illustrates some Scripture figures and allusions:—

"My readers, no less than myself, must have heard or read many a story of the semoom, or deadly wind of the desert, but for me I had never yet met it in full force; and its modified form, or shelook, to use the Arab phrase, that is, the sirocco of the Syrian waste, though disagreeable enough, can hardly ever be termed dangerous. Hence I had been almost inclined to set down the tales told of the strange phenomena and fatal effects of this 'poisoned gale' in the same category with the moving pillars of sand, recorded in many works of higher historical pretensions than 'Thalaba.' At those perambulatory columns and sand-smothered caravans the Bedouins, whenever I interrogated them on the subject, laughed outright, and declared that beyond an occasional dust storm, similar to those which any one who has passed a summer in Scinde can hardly fail to have experienced, nothing of the romantic kind just alluded to occurred in Arabia. But when questioned about the semoom, they always treated it as a much more serious matter, and such in real earnest we now found it.

"It was about noon, and such a noon as a summer solstice can offer in the unclouded Arabian sky over a scorched desert, when abrupt and burning gusts of wind began to blow by fits from the south, while the oppressiveness of the air increased every moment, till my companion and myself mutually asked each other what this could mean, and what was to be its result. We turned to inquire of Salem, but he had already wrapped up his face in his mantle, and, bowed down and crouching on the neck of his camel, replied not a word, His comrades, the two Sherarat Bedouins, had adopted a

similar position, and were equally silent. At last, after repeated interrogations, Salem, instead of replying directly to our questioning, pointed to a small black tent, providentially at no great distance in front, and said, 'try to reach *that*, if we can get there we are saved.' He added, 'take care that your camels do not stop and lie down;' and then, giving his own several vigorous blows, relapsed into muffled silence.

"We looked anxiously towards the tent; it was yet a hundred yards off, or more. Meanwhile the gusts grew hotter and more violent, and it was only by repeated efforts that we could urge our beasts forward. The horizon rapidly darkened to a deep violet hue, and seemed to draw in like a curtain on every side; while at the same time a stifling blast, as though from some enormous oven opening right on our path, blew steadily under the gloom; our camels too began, in spite of all we could do, to turn round and round and bend their knees preparing to lie down. The semoom was fairly upon us.

"Of course we had followed our Arabs' example by muffling our faces, and now with blows and kicks we forced the staggering animals onwards to the only asylum within reach. So dark was the atmosphere, and so burning the heat, that it seemed that hell had risen from the earth, or descended from above. But we were yet in time, and at the moment when the worst of the concentrated poison-blast was coming around, we were already prostrate one and all within the tent, with our heads well wrapped up, almost suffocated indeed, but safe; while our camels lay without like dead, their long necks stretched out on the sand awaiting the passing of the gale.

"On our first arrival the tent contained a solitary Bedouin woman, whose husband was away with his camels in the Wadi Sirhan. When she saw five handsome men like us rush thus suddenly into her dwelling without a word of leave or salutation, she very properly set up a scream to the tune of the four crown pleas, murder, arson, robbery, and I know not what else. Salem hastened to reassure her by calling out 'friends,' and without more words threw himself flat on the ground. All followed his example in silence.

"We remained thus for about ten minutes, during which a still heat like that of red-hot iron slowly passing over us was alone to be felt. Then the tent walls began again to flap in the returning gusts, and announced that the worst of the semoom had gone by. We got up, half dead with exhaustion, and unmuffled our faces. My comrades appeared more like corpses than living men, and so, I suppose, did I. However, I could not forbear, in spite of warnings, to step out and look at the camels; they were still lying flat as though they had been shot. The air was yet darkish, but before long it brightened up to its usual dazzling clearness. During the whole time that the semoom lasted, the atmosphere was entirely free from sand or dust; so that I hardly know how to account for its singular obscurity."

Our object in this article is to gather out from the remarkable book before us descriptions of Arabia, and illustrations of Eastern manners. There are many fresh illustrations of this kind in Mr Palgrave's work, as he seems always to see everything with his own eyes, and hear everything with his own ears. We make no apology for the miscellaneous nature of the quotations, nor for their want of any special order. If they serve our main purpose, and give some instruction to our readers, this is all we are concerned about.

Here is a somewhat new picture of the camel; true, we suspect, to the life; for "docility" never seemed to us very charac-

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teristic of this animal; and we have made use of him in many ways, and seen a good deal of his manners, or rather want of manners:—

"I have, while in England, heard and read more than once of the 'docile camel.' If 'docile' means stupid, well and good; in such a case the camel is the very model of docility. But if the epithet is intended to designate an animal that takes an interest in its rider so far as a beast can, that in some way understands his intentions or shares them in a subordinate fashion, that obeys from a sort of submissive or half fellow-feeling with his master, like the horse and elephant, then I say that the camel is by no means docile, very much the contrary; he takes no heed of his rider, pays no attention whether he be on his back or not, walks straight on when once set a-going, merely because he is too stupid to turn aside; and then, should some tempting thorn or green branch allure him out of the path, continues to walk on in this new direction, simply because he is too dull to turn back into the right road. His only care is to cross as much pasture as he conveniently can while pacing mechanically onwards; and for effecting this his long flexible neck sets him at great advantage, and a hard blow or a downright kick alone has any influence on him whether to direct or impel. He will never attempt to throw you off his back, such a trick being far beyond his limited comprehension; but if you fall off, he will never dream of stopping for you, and walks on just the same, grazing while he goes, without knowing or caring an atom what has become of you. If turned loose, it is a thousand to one that he will never find his way back to his accustomed home or pasture, and the first comer who picks him up will have no particular shyness to get over; Jack or Tom are all the same to him, and the loss of his old master and of his former cameline companions gives him no regret and occasions no endeavour to find them again. One only symptom will he give that he is aware of his rider, and that is when the latter is about to mount him, for on such an occasion, instead of addressing him in the style of old Balaam's more intelligent beast, 'Am not I thy camel upon which thou hast ridden ever since I was thine, unto this day?' he will bend back his long snaky neck towards his master, open his enormous jaws to bite if he dared, and roar out a tremendous sort of groan, as if to complain of some entirely new and unparalleled injustice about to be done him. In a word, he is from first to last an undomesticated and savage animal, rendered serviceable by stupidity alone, without much skill on his master's part or any co-operation on his own, save that of an extreme passiveness. Neither attachment nor even habit impress him; never tame, though not wide awake enough to be exactly wild.

"One passion alone he possesses, namely revenge, of which he furnishes many a hideous example, while in carrying it out he shows an unexpected degree of far-thoughted malice, united meanwhile with all the cold stupidity of his usual character. One instance of this I well remember; it occurred hard by a small town in the plain of Ba'albec, where I was at the time residing. A lad of about fourteen had conducted a large camel, laden with wood, from that very village to another at half an hour's distance or so. As the animal loitered or turned out of the way, its conductor struck it repeatedly, and harder than it seems to have thought he had a right to do. But not finding the occasion favourable for taking immediate quits, it 'bode its time;' nor was that time long in coming. A few days later the same lad had to reconduct the beast, but unladen, to his own village. When they were about half way on the road, and at some distance from any habitation, the camel suddenly stopped, looked deliberately round in every direction to assure itself that no one was within sight, and, finding the road far and near

clear of passers-by, made a step forward, seized the unlucky boy's head in its monstrous mouth, and lifting him up in the air, flung him down again on the earth with the upper part of his skull completely torn off, and his brains scattered on the ground. Having thus satisfied its revenge, the brute quietly resumed its pace towards the village as though nothing were the matter, till some men who had observed the whole, though unfortunately at too great a distance to be able to afford timely help, came up and killed it.

"Indeed so marked is this unamiable propensity, that some philosophers, doubtless of Professor Gorres' school, have ascribed the revengeful character of the Arabs to the great share which the flesh and milk of the camel have in their sustenance, and which are supposed to communicate to those who partake of them over-largely the moral or immoral qualities of the animal to which they belonged. I do not feel myself capable of pronouncing an opinion on so intricate a question; but this much I can say, that the camel and his Bedouin master do afford so many and such obvious points of resemblance, that I did not think an Arab of Shomer far in the wrong when I once of a time heard him say, 'God created the Bedouin for the camel, and the camel for the Bedouin.'"

Our next picture is that of the true Arab religion. Here, we confess, we have something new. It would appear that Mohammedanism in Central Arabia has not the hold of the minds of the people which we generally suppose. Underneath the outward cloak of Mohammedanism there lies an older and deeper form of worship, which comes to the surface whenever it can find opportunity. The following is a striking and almost incredible description :—

"The sun rose, and then for the first time I witnessed, what afterwards became a daily spectacle, the main act of Bedouin worship in their own land. Hardly had the first clear rays struck level across the horizon, than our nomade companions, facing the rising disk, began to recite alternately, but without any previous ablution or even dismounting from their beasts, certain formulas of adoration and invocation, nor desisted till the entire orb rode clear above the desert edge. Sun-worshippers as they were before the days of Mahomet, they still remain such; and all that the Hejāz prophet could say, or the doctors of his law repeat, touching the devil's horns between which the great day-star rises, as true Mahometans know or ought to know, and the consequently diabolical character of worship at such a time, and in a posture, too, which directs prayers and adorations then made exactly towards the Satanic head-gear, has been entirely thrown away on those obstinate adherents to ancient customs.

"The fact is, that among the great mass of the nomade population, Mahometanism during the course of twelve whole centuries has made little or no impression either for good or ill; that it was equally ineffectual in this quarter at the period of its very first establishment, we learn from the Coran itself, and from early tradition of an authentic character. Not that the Bedouins on their part had any particular aversion from their inspired countryman or the Divine Unity, but simply because they were themselves, as they still are, incapable of receiving or retaining any of those serious influences and definite forms of thought and practice which then gave a permanent mould to the townsmen of Hejāz and many other provinces; just as the impress of a seal is lost in water, while retained in wax. 'Unstable as water, thou shalt not excel,' is an imprecation which, if meant originally for Reuben, has descended in all its plenitude on the Bedouins of Arabia. At

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the same time, surrounded by, and often more or less dependent on, sincere and even bigoted followers of Islam, they have occasionally deemed it prudent to assume a kindred name and bearing, and thus to style themselves Mahometans for the time being, and even go through some prayer or religious formula, when indeed they can manage to learn any. For these very reasons they are in general yet more careful not to betray the existence among them of belief and doings directly at variance with the dominant creed of the land; much as gipsies are said, truly or not I cannot tell, to have done in Christian Europe for many centuries. Hence it is only when they feel themselves quite at home, and free from fear and restraint, that they venture to hoist their true colours; and it is seldom that a stranger has an opportunity of seeing them under such conditions. As for the half Bedouins of the Syrian, Egyptian, or Hejāz frontier, a constant intercourse with towns and populations where Islam is faith and law, has really given them some slight tincture of it in their turn; and hence the statement of several travellers who have come in contact with such and only such, that Bedouins are in general Mahometans like the rest, only lax ones; a statement only valid under the above limitations.

"At a distant view most landscape seems level, and of a single blended tint, but nearer inspection will often show broken ground instead of plain, and many colours where we had seen but one. Mr Finlay, the clever but partial author of 'The Byzantine Empire,' has declared in a sweeping way 'that there is no greater delusion than to speak of the unity of the Christian Church.' However this may be, I can affirm the perfect applicability of this sentence to Islam in the East. In no part of the world is there more of secret division, aversion, misbelief, (taking Mahometanism for our standard,) and unbelief, than in those very lands which to a superficial survey seem absolutely identified in the one common creed of the Coran and its author. But to this subject we shall have to recur more than once when we advance further; let us now content ourselves with the Sherarat, whose isolated position in their 'vast and howling wilderness' renders them a fair specimen of the genuine and unalloyed Bedouin species.

"For them, I found them one and all no better acquainted than any honest English drover might be with the customary forms of Mahometan worship, with its prostrations and rehearsals, its ablutions and rites; of the pilgrimage they knew nothing, except in the way of plundering the pilgrims; and to the obligations and merits of the Fast of Ramadham they seemed totally indifferent. But, on the other hand, sacrifices in which sheep or camels are devoutly slaughtered at the tombs of their dead kinsmen are of frequent occurrence, and supply the deficiency of the religious duties of Islam, perhaps with little disadvantage."

A blessing at meals is common, if not universal, among the Arabs; at least something that looks like a blessing, and perhaps is meant for such:—

"Before a quarter of an hour has passed, and while blacky is still roasting or pounding his coffee, a tall thin lad, Ghāfil's eldest son, appears, charged with a large circular dish, grass-platted like the rest, and throws it with a graceful jerk on the sandy floor close before us. He then produces a large wooden bowl full of dates, bearing in the midst of the heap a cup full of melted butter; all this he places on the circular mat, and says 'Semmoo,' literally, 'pronounce the Name,' of God understood; this means, 'set to work at it.' Hereon the master of the house quits his place by the fireside, and seats himself on the sand opposite to us; we draw nearer to the dish, and four or five others, after some respectful coyness, join the circle. Every one then picks out a date or two from the juicy half-amalgamated mass, dips

them into the butter, and thus goes on eating till he has had enough, when he rises and washes his hands.

"By this time the coffee is ready, and Soweylim begins his round, the coffee-pot in one hand, the tray and cups on the other. The first pouring out he must in etiquette drink himself, by way of a practical assurance that there is no 'death in the pot;' the guests are next served, beginning with those next the honourable fireside; the master of the house receives his cup last of all. To refuse would be a positive and unpardonable insult; but one has not much to swallow at a time, for the coffee-cups, or *finjans*, are about the size of a large egg-shell at most, and are never more than half filled. This is considered essential to good-breeding, and a brimmer would here imply exactly the reverse of what it does in Europe; why it should be so I hardly know, unless perhaps the rareness of cup-stands or '*zarfs*' (see Lane's Modern Egyptians, Chapter V.) in Arabia, though these implements are universal in Egypt and Syria, might render an over-full cup inconveniently hot for the fingers that must grasp it without medium. Be that as it may, 'fill the cup for your enemy' is an adage common to all, Bedouins or townsmen, throughout the Peninsula. The beverage itself is singularly aromatic and refreshing, a real tonic, and utterly different from the black mud sucked by the Osmanli, or the watery roast-bean preparations of France. When the slave or freeman, according to circumstances, presents you with a cup, he never fails to accompany it with a 'Semm',' 'say the name of God,' nor must you take it without answering 'bismillah.'"

We give the following paragraph, as containing an indirect illustration of the Song of Solomon, in its references to the breezes, the aromatic herbs, and the love-poetry of the East:—

"Across it blows the fresh eastern gale, so celebrated in Arab poetry under the name of 'Seba Nejdin,' or 'Zephyr of Nejed,' (only it comes from precisely the opposite corner to the Greek and Roman Zephyr), and continually invoked by sentimental bards to bring them news of imaginary loves or pleasing reminiscences. No wonder, for most of these versifiers being themselves natives of the barren Hejāz or the scorching Tebāmah, perhaps inhabitants of Egypt and Syria, and knowing little of Arabia, except what they have seen on the dreary Meccan pilgrim road, they naturally look back to with longing, and frequently record whatever glimpses chance may have allowed them of the cooler and more fertile highlands of the centre, denominated by them Nejed in a general way, with their transient experience of its fresh and invigorating climate, of its courteous men and sprightly maidens.

"But when, nor is this seldom, the sweet smell of Rĕnd, Khozāmah, Themām, and other aromatic thyme-like plants that here abound, mixes with the light morning breeze, and enhances its balmy influence, then indeed can one excuse the raptures of an Arab Ovid or Theocritus, and appreciate—at least I often did—their yearnings after Nejed, and all the praises they lavish on its memory.

Then said I to my companion, while the camels were hastening
  To bear us down the pass between Meneefah and Demar,*
'Enjoy while thou canst the sweets of the meadows of Nejed:
  With no such meadows and sweets shalt thou meet after this evening.
Ah! heaven's blessing on the scented gales of Nejed,
  And its greensward and groves glittering from the spring shower,

* Two hills on the frontier of Kaseem towards Medinah.

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And thy dear friends, when thy lot was cast awhile in Nejed—
  Little hadst thou to complain of what the days brought thee;
Months flew past, they passed and we perceived not,
  Nor when their moons were new, nor when they waned.'

—Regrets for an unwilling departure. Another, now far away from the land of his real or imaginary loves, thus expresses his longings:—

Ah! breeze of Nejed, when thou blowest fresh from Nejed,
  Thy fanning adds love to my love and sorrow to my sorrow.
When the turtle-dove is cooing in the bright-glancing morn
  From its leafy cage over tangled tufts of thyme,
I wept as a very child would weep, and could bear up no longer,
  And my heart revealed to itself its long-hidden secret.
Yet they say that when the beloved one is close at hand
  Love cloys, and that distance, too, brings forgetfulness.
Presence and distance have I tried, and neither aught availed me,
  Save that better is for me when the loved one's abode is near, than
    when it is distant;
Save that nearness of the loved one's abode gives little solace,
  Unless the loved one herself requite love with love."

The following will remind the reader of Stonehenge, and other similar ancient monuments of our own country. The likeness is somewhat remarkable:—

"For hardly had we descended the narrow path where it winds from ledge to ledge down to the bottom, when we saw before us several huge stones, like enormous boulders, placed endways perpendicularly on the soil, while some of them yet upheld similar masses laid transversely over their summit. They were arranged in a curve, once forming part, it would appear, of a large circle, and many other like fragments lay rolled on the ground at a moderate distance; the number of those still upright was, to speak by memory, eight or nine. Two, at about ten or twelve feet apart one from the other, and resembling huge gate-posts, yet bore their horizontal lintel, a long block laid across them; a few were deprived of their upper traverse, the rest supported each its head-piece in defiance of time and of the more destructive efforts of man. So nicely balanced did one of these cross-bars appear, that in hope it might prove a rocking-stone, I guided my camel right under it, and then stretching up my riding-stick at arm's-length could just manage to touch and push it, but it did not stir. Meanwhile the respective heights of camel, rider, and stick taken together would place the stone in question full fifteen feet from the ground.

"These blocks seem, by their quality, to have been hewed from the neighbouring limestone cliff, and roughly shaped, but present no further trace of art, no groove or cavity of sacrificial import, much less anything intended for figure or ornament. The people of the country attribute their erection to Dārim, and by his own hands, too, seeing that he was a giant; perhaps, also, for some magical ceremony, since he was a magician. Pointing towards Rass, our companions affirmed that a second and similar stone circle, also of gigantic dimensions, existed there; and, lastly, they mentioned a third towards the south-west, that is, in the direction of Henākeeyah on the confines of Hejāz.

"That the object of these strange constructions was in some measure religious, seems to me hardly doubtful; and if the learned conjectures that would discover a planetary symbolism in Stonehenge and Carnac have any real foundation, this Arabian monument, erected in a land where the heavenly

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bodies are known to have been once venerated by the inhabitants, may make a like claim; in fact, there is little difference between the stone-wonder of Kaseem and that of Somersetshire, except that the one is in Arabia, the other, though the more perfect, in England."

The well-known Mohammedan watchword, "La Ilāh, illa Allāh,"—"there is no god but God,"—is thus explained: and in its exposition the reader will observe the confused mingling, in the author's mind, of the true and false ideas of divine sovereignty:—

"'There is no god but God' are words simply tantamount in English to the negation of any deity save one alone; and thus much they certainly mean in Arabic, but they imply much more also. Their full sense is, not only to deny absolutely and unreservedly all plurality whether of nature or of person in the Supreme Being, not only to establish the unity of the Unbegetting and Unbegot, in all its simple and uncommunicable Oneness, but besides this the words, in Arabic and among Arabs, imply that this one Supreme Being is also the only Agent, the only Force, the only Act existing throughout the universe, and leave to all beings else, matter or spirit, instinct or intelligence, physical or moral, nothing but pure unconditional passiveness, alike in movement or in quiescence, in action or in capacity. The sole power, the sole motor, movement, energy, and deed, is God; the rest is downright inertia and mere instrumentality, from the highest archangel down to the simplest atom of creation. Hence, in this one sentence, 'La Ilāh, illa Allāh," is summed up a system which, for want of a better name, I may be permitted to call the Pantheism of Force, or of Act, thus exclusively assigned to God, who absorbs it all, exercises it all, and to whom alone it can be ascribed, whether for preserving or for destroying, for relative evil or for equally relative good. I say 'relative,' because it is clear that in such a theology no place is left for absolute good or evil, reason or extravagance; all is abridged in the autocratical will of the one great Agent: 'sic volo, sic jubeo, stet pro ratione voluntas;' or, more significantly still, in Arabic, 'Kemā yesha'o,' 'as He wills it,' to quote the constantly-recurring expression of the Coran.

"Thus immeasurably and eternally exalted above, and dissimilar from all creatures, which lie levelled before Him on one common plane of instrumentality and inertness, God is One in the totality of omnipotent and omnipresent action, which acknowledges no rule, standard, or limit, save His own sole and absolute will. He communicates nothing to His creatures, for their seeming power and act ever remain His alone, and in return He receives nothing from them; for whatever they may be, that they are in Him, by Him, and from Him only. And secondly, no superiority, no distinction, no pre-eminence, can be lawfully claimed by one creature over its fellow, in the utter equalisation of their unexceptional servitude and abasement; all are alike tools of the one solitary Force which employs them to crush or to benefit, to truth or to error, to honour or shame, to happiness or misery, quite independently of their individual fitness, deserts, or advantage, and simply because He wills it, and as He wills it.

"One might at first sight think that this tremendous Autocrat, this uncontrolled and unsympathising Power, would be far above anything like passions, desires, or inclinations. Yet such is not the case, for He has with respect to His creatures one main feeling and source of action, namely, jealousy of them, lest they should perchance attribute to themselves something of what is His alone, and thus encroach on His all-engrossing kingdom. Hence He is ever more prone to punish than to reward, to inflict pain than to bestow

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pleasure, to ruin than to build. It is His singular satisfaction to let created beings continually feel that they are nothing else than His slaves, His tools, and contemptible tools also, that thus they may the better acknowledge His superiority, and know His power to be above their power, His cunning above their cunning, His will above their will, His pride above their pride; or rather, that there is no power, cunning, will, or pride, save His own.

But He Himself, sterile in His inaccessible height, neither loving nor enjoying aught save His own and self-measured decree, without son, companion, or counsellor, is no lese barren for Himself than for His creatures, and His own barrenness and lone egoism in Himself is the cause and rule of His indifferent and unregarding despotism around. The first note is the key of the whole tune, and the primal idea of God runs through and modifies the whole system and creed that centres in Him."

Here is an Arab story in which one might find a curious illustration of the curse on Jericho :—

"The tale runs thus: One morning as Ebn-Ma'ammer rode out to the chase, accompanied by a band of nobles and guardsmen, he met at the town gate a poor lad, the only son of a widow, bearing on his back a bundle of sticks just collected for sale in the market. Ebn-Ma'ammer was girt with a new and yet unproved sword. At the sight of the boy he turned to his retinue, and proposed in cruel jest to make a first trial of his weapon on the peasant before them. Not a voice was raised to protest against the barbarous design; and the chief, giving his horse a spring forward, drew his sword, and cut the unlucky lad asunder at a blow. The victim's aged mother had witnessed from a little distance this act of gratuitous barbarity. She came forward, stood in front of the tyrant's horse, and, raising her hands to heaven, called for vengeance on Ebn-Ma'ammer and all his race. From that hour, so follows the tradition, the wells throughout the valley dried up, the gardens withered, and in less than a year the chief and all his family perished by untimely ends, while the townsmen of Eyānah, scattered over the land, left their ruined capital a lasting memorial of crime and punishment."

"Now we threaded the valley in a south-westerly direction. The first shades of nightfall were closing in, when we found ourselves among the vestiges of 'Eyānah. For half a league or more the ground was intersected by broken walls, and heaps once towers and palaces, amid headless palm-trees, ranges of ithel marking where gardens had been, dry wells, and cisterns choked with dust. Not a living soul appeared as we wound through lines of rubbish that indicated where streets had been, and passed the lone market-gate, yet standing, and open on emptiness. I did not wonder that the Arabs attributed such strange and utter ruin to a widow's curse; it must have been a bitter one. Certainly the remains of Nineveh and Ctesiphon scarcely seemed to me more marked by the Nemesis of tyranny and crime than the ruins of 'Eyānah. It is a curious fact that Ibraheem Basha, struck by the advantageous position of the town, and perhaps not unwilling to establish a permanent counterpoise to the influence of Derey'eeyah by the revival of old animosities, endeavoured in his day to rebuild and repeople this locality, cleared out the old wells and sunk new ones, brought artisans and mechanicians to the work; but all in vain, the curse was too strong even for him, and he was obliged to abandon the now waterless and hopeless site to abiding desolation."

The locusts of Central Arabia are not what we usually read of. They are not unwelcome visitors on the Great Hasa Plain, as the following paragraph will show :—

"Soon after the crags in our rear had shut out, perhaps for years, perhaps

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for ever, the desert and Central Arabia from our view, while before and around us lay the indistinct undulations and uncertain breaks of the great Hasa plain, when on a sloping bank at a short distance in front we discerned certain large black patches, in strong contrast with the white glister of the soil around, and at the same time our attention was attracted by a strange whizzing like that of a flight of hornets, close along the ground, while our dromedaries capered and started as though struck with sudden insanity. The cause of all this was a vast swarm of locusts, here alighted in their northerly wanderings from their birthplace in the Dahnā; their camp extended far and wide, and we had already disturbed their outposts. These insects are wont to settle on the ground after sunset, and there, half stupefied by the night chill, to await the morning rays, which warm them once more into life and movement. This time our dromedaries did the work of the sun, and it would be hard to say which of the two were the most frightened, they or the locusts. It was truly laughable to see so huge a beast lose his wits for fear at the flight of a harmless, stingless insect; of all timid creatures none equal the 'ship of the desert' for cowardice.

"But if the beasts were frightened, not so their masters; I really thought they would have gone mad for joy. Locusts are here an article of food, nay, a dainty, and a good swarm of them is begged of Heaven in Arabia no less fervently than it would be deprecated in India or in Syria. This difference of sentiment is grounded on several reasons; a main one lies in the diversity of the insects themselves. The locust of Inner Arabia is very unlike whatever of the same genus I have seen elsewhere. Those of the north are small, of a pale green colour, and resemble not a little our own ordinary grasshoppers. They are never, to my knowledge, eaten by the Bedouins or villagers of Syria, Mesopotamia, and 'Irāk, nor do I believe them eatable under any circumstances, extreme hunger perhaps alone excepted. Like bees they have a queen, whose size is proportioned to her majesty; but, like bees in this point also, locust queens do not lead the swarms, but keep retired state. The locust of Arabia is, on the contrary, a reddish-brown insect, twice or three times the size of its northern homonym, resembling a large prawn in appearance, and as long as a man's little finger, which it equals also in thickness. Among these locusts I neither saw nor heard of any queen, a deficit which tends to class them with the species 'Arbah' of the Bible, as described by Solomon, if Solomon it be, in the penultimate chapter of the Proverbs. The names 'Djandeb' and 'Djerād' are applied indifferently by the Arabs to this insect; but I think that the former is more common. The long hind-legs bear the name of 'Keraa.'

"This locust when boiled or fried is said to be delicious, and boiled and fried accordingly they are to an incredible extent. However, I could never persuade myself to taste them, whatever invitations the inhabitants of the land, smacking their lips over large dishes full of entomological 'delicatesses' could make me to join them. Barakāt ventured on one for a trial; he pronounced it oily and disgusting, nor added a second to the first: it is caviare to unaccustomed palates.

"The swarm now before us was a thorough godsend for our Arabs, on no account to be neglected. Thirst, weariness, all was forgotten, and down the riders leapt from their starting camels; this one spread out a cloak, that one a saddle-bag, a third his shirt, over the unlucky creatures destined for the morrow's meal. Some flew away whirring across our feet, others were caught and tied up in cloths and sacks; Cornish wreckers at work about a shattered East-Indiaman would be beaten by Ghannām and his companions with the locusts. However, Barakāt and myself felt no special interest in the chase, nor had we much desire to turn our dress and accoutrements into receptacles for living game. Luckily Aboo-'Eysa still retained enough of his North Syrian education to be of our mind also. Accordingly we left our

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associates hard at work, turned our startled and still unruly dromedaries in the direction of Hofhoof, and set off full speed over the plain."

Here is a sentence about the Jews, which may interest our readers :—

"Wahhabee influence, powerless for morality and good, all powerful for bigotry and decay, and now strongly felt at Bahreyn, (thanks to the weakness of Mohammed,) especially in the capital and about the palace, has concurred with the desolating process; the 'chosen people' seeing with orthodox indignation the abominations of Shiya'ee or Indian polytheism and infidelity openly tolerated so near their sanctified land. A small colony of Jews, men whose presence in a town may often be regarded as the thermometer of its well-doing, has thus been harassed, till the unfortunate Israelites have been recently obliged to quit Menāmah, and seek elsewhere less theology and more good sense."

We give a striking fragment from a Persian poet of the Middle Ages, in reference to death and the future state :—

"Mogheeth related, on the authority of Kāderee tradition, how the famous Ahmed-el-Ghazālee, native of Toos in Persia (my learned friends will recognize the author of 'Lobāb-el-Ahya,' who flourished about the year 1180 A.D.), said one day to his disciples, 'Go and bring me new and white garments, for the king has summoned me to his presence.' They went; and on returning with the objects required, found their master dead; by his side was a paper on which were written the following stanzas :—

'Tell my friends, who behold me dead,
Weeping and mourning my loss awhile,
Think not this corpse before you myself:
That corpse is mine, but it is not I.
I am an undying life, and this is but my body,
Many years my house and my garment of change;
I am the bird, and this body was my cage,
I have wing'd my flight elsewhere, and left it for a token.
I am the pearl, and this my shell,
Broken open and abandon'd to worthlessness;
I am the treasure, and this was a spell
Thrown over me, till the treasure was released in truth.
Thanks be to God, who has deliver'd me.
And has assign'd me a lasting abode in the highest.
There am I now the day conversing with the happy.
And beholding face to face unveil'd Deity;
Contemplating the Mirror wherein I see and read
Past and present, and whatever remains to be.
Food and drink too are mine, yet both are one;
Mystery known to him who is worthy to know.
It is not 'wine sweet of taste' that I drink;
No, nor 'water,' but the pure milk of a mother.
Understand my meaning aright, for the secret
Is signified by words of symbol and figure.—
I have journey'd on, and left you behind;
How could I make an abode of your halting-stage,
Ruin then my house, and break my cage in pieces,
And let the shell go perish with kindred illusions;

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Tear my garment, the veil once thrown over me;
Then bury all these, and leave them alike forgotten.
Deem not death death, for it is in truth
Life of Lives, the goal of all our longings.
Think lovingly of a God whose Name is Love,
Who joys in rewarding, and come on secure of fear.
Whence I am, I behold you undying spirits like myself.
And see that our lot is one, and you as I."

The tradition that the Pyramids of Egypt were the work of Seth will be new to many of our readers:—

"Of these Sabæans, as they existed in part of Yemen, in 'Omān, and in some other portions of Arabia, if, indeed, they did not claim almost the entire peninsula in its first antiquity, Arab writers give us the following, but scanty, information. That they worshipped the seven planets, and pre-eminently the sun; that they observed a fast of thirty days, set apart in the early spring, before the vernal equinox; that their chief annual feast coincided with the entrance of the sun in the sign of Aries (a fact which supposes a solar, not a lunar, computation of the months); that they had a special veneration for the two great pyramids of Egypt, believed by them to be the sepulchres of Seth and Idrees; that their stated prayers recurred seven times a day, (though some authors say five—a divergence of statement which may admit of easy explanation), and that during their devotions they turned their faces to the north; lastly, that they possessed a book, or code of laws, ascribed to Seth himself, (in what language, unhappily, is not said,) and believed to contain the dogmas and institutions of that primæval patriarch. Other points of less importance, and it may be less authenticity, are added by Muslim authors; for instance, that the Sabæans venerated the Meccan Ca'abah, and that they even had an anticipatory belief in Mohammed: readers familiar with the dreams of those who would fain discover a proleptic Christianity in the sculptures of Yucatan and the hieroglyphics of Luxor, may easily imagine how such ideas might find their way into a Mohammedan mind, regarding those of a different and a more ancient religion. 'He that is giddy thinks the world turns round' has a very wide application."

"Had I been at the time acquainted with some notices of Mohammedan writers already alluded to, but with which I became conversant only after my return, I should have been less surprised than I was at the frequent inquiries made of me in 'Omān regarding the Pyramids of Egypt, a memory still prevalent here, and derived from old Sabæan times. And had I been able to make a longer stay, and to follow up the intimacy which in a passing way I contracted here and there with the men of the country, I might have perhaps learned something worth knowing about the books of Seth, or other documents of religious and legal import."

We have thus gleaned a few pieces of information for our readers from these cleverly-written volumes on Arabia. As to the value of their *historical* statements we say nothing. The author gives us too much of local tradition as a substitute for veritable history; but in regard to what he actually saw and heard, we suppose he is entitled to credit. The book is certainly interesting. What the author's religious sentiments are we know not. He intimates that he was once a Jesuit; but the work is more sceptical than Jesuitical.

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Art. III.—THE ECLIPSE OF THALES.

Among the students of ancient history and chronology, one class thinks that *cir.* 604 B.C. was the commencement of Nebuchadnezzar's reign; another class, that it began *cir.* 582–1. There is the difference of almost a quarter of a century between the two dates.

Both classes would probably agree in supposing that Darius Hystaspes died a very few years after the battle of Marathon; and that while 490 B.C. represents with sufficient accuracy the date of Marathon, 485 may be accepted as that of the death of Darius.

It is also generally admitted that the reign of Darius Hystaspes lasted about thirty-six years, and that he ascended the throne of Persia when the Magean imposter had been slain, and not many months after the death of Cambyses, the son and successor of Cyrus. This Cambyses became king immediately on the death of his father Cyrus, and died in the ninth year of his reign. Thus the majority of the students of ancient history and chronology may be considered as agreeing in opinion, that Darius Hystaspes died *cir.* B.C. 485, Cambyses *cir.* B.C. 521, and Cyrus *cir.* B.C. 530–29.

We now turn to certain dates and events connected with Chaldean history, without venturing to assert that they are as generally admitted as the three dates quoted above. The duration of Nebuchadnezzar's reign is said by Berosus to have been forty-three years. His son Evil-merodach reigned two years. Neriglissar, by whom he was murdered, usurped the throne and reigned four years. There was not more than a year's interval between the death of Neriglissar and the accession of Nabonadius, who reigned seventeen years, until the taking of Babylon by Cyrus, and therefore he may be supposed to have already reigned fourteen years when Cyrus laid siege to Babylon. There would thus be a space of *sixty-four* years between the commencement of Nebuchadnezzar's reign and the beginning of the siege of Babylon by Cyrus.

We stated, in the first sentence of this paper, that there is a class of students of ancient history and chronology who hold that the reign of Nebuchadnezzar began B.C. 581. Hence, if along with this view they also accept as authentic the above interval of sixty-four years, it will follow that Cyrus must have encamped before Babylon, B.C. 517, and have taken it *cir.* B.C. 515–14. His death, on this hypothesis, cannot well be dated earlier than 510; we should have to assign the decease of Cambyses to *cir.* 501, and that of Darius Hystaspes to *cir.* 465, and

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the battle of Marathon to *cir.* 470. But, according to Herodotus, Cyrus must have died *cir.* 530, and Darius *cir.* 485.

Again, if Nebuchadnezzar's reign began 581, and lasted forty-three years, it will be necessary to assign his death to *cir.* B.C. 538. But it is fairly deducible from Herodotus, that it was about this very year that Cyrus took Babylon and put an end to the Chaldean dynasty.

Hence, to accept B.C. 581 as the commencement of Nebuchadnezzar's reign, is to bring Berosus into direct conflict with Herodotus. On what grounds, then, are we called upon to believe that Nebuchadnezzar began to reign B.C. 581?

It is generally, and with great probability, supposed that the reign of the great Chaldean conqueror did not begin until some four or five years after the conclusion of the Lydo-Median war between Alyattes the Lydian king, and Cyaxares the sovereign of Media. It happens that the aid of modern astronomy has been sought to ascertain the exact year in which this cessation of hostilities took place; for a popular tradition was extant in the days of Herodotus, that the two armies were arrested by an eclipse (foretold by Thales of Miletus,) which, according to the tradition, must have been total, as "the day suddenly became night." It is contended by certain astronomers, that no other eclipse but that of B.C. 585, will answer the required conditions—that it was this eclipse which ended the Lydo-Median war; and, therefore, that Nebuchadnezzar must have begun to reign *later than* B.C. 585. And certain students of ancient history and chronology, accepting this decision of modern astronomy, assign B.C. 582–1 as the year in which Nebuchadnezzar became king of Babylon.

We are to bear in mind that Herodotus composed his history a century and a quarter after the eclipse of 585. If he had been himself present with Alyattes or Cyaxares, and had been an eye-witness of the eclipse, and of the final cessation of hostilities between the two adverse powers on account of it, his testimony that "the day suddenly became night," (*την ἡμεραν εξαπινης νυκτα γενεσθαι,*) and, therefore, that it was a total eclipse, and that its occurrence put a stop to the Lydo-Median war, which had already entered into its sixth year, would bear a very different value from that which we assign to the popular tradition which he has recorded.

In Dr Smith's *Dictionary of Greek and Roman Biography*, it is assumed, in the article on *Alyattes*, that the eclipse and close of the Lydo-Median war occurred B.C. 585; while in that on *Cyaxares* * it is stated, that "on the whole it seems most pro-

* In the article on *Astyages*, Cyaxares and Alyattes became friends in c 610.

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bable that the eclipse intended was that of September 30, B.C. 610." A writer of ability in this journal thinks "that the whole astronomical argument is in favour of the eclipse of 585." May we not reply that the whole historical argument would appear to be against the notion that it was this eclipse which caused Alyattes and Cyaxares to become friends?

For there are other not unimportant considerations besides those already advanced. Herodotus represents the father of Cyrus as only a Persian noble. Accordingly, when he says that Cyrus *reigned* twenty-nine years, it is most natural to suppose that his reign began when Astyages was dethroned. This would have been *cir.* B.C. 559, if Cyrus died 530. According to Herodotus, Astyages succeeded his father Cyaxares, and reigned thirty-five years. Thus Cyaxares ceased to reign *cir.* B.C. 594, nine years before the occurrence of the total eclipse, B.C. 585. Further, Herodotus writes that Cyaxares reigned forty years. Hence his reign commenced *cir.* B.C. 634, and not long after the Scythians invaded Upper Asia.

If we resolve to accept B.C. 585 as the true date of the close of the Lydo-Median war, and 582–1 as that of the beginning of Nebuchadnezzar's reign, we must receive 539–8 as the year of his death. We cannot well date, (on this hypothesis,) the deposition of Astyages earlier than 540, and in so doing we suppose Cyaxares to have survived the eclipse of 585 about ten years. On the hypothesis that the eclipse of 610 terminated the Lydo-Median war, Cyaxares, according to Herodotus, lived fourteen years longer. If we think Cyaxares to have survived the eclipse of 585 fourteen years, such a supposition would bring the dethronement of Astyages down to B.C. 537–6.

It would thus seem that to receive the eclipse of 585 as the immediate cause of the close of the five years' war between Alyattes and Cyaxares, is to reject the plain historical statements of Herodotus and Berosus, a step to which we ought not to have recourse without good and sufficient reasons. If the tradition that Thales foretold the eclipse which terminated that war was something more than a popular legend, we seem compelled to seek for some other eclipse more in accordance with historical testimony, in order to avoid casting aside as untrue much that has been advanced by Herodotus and Berosus. And if we bear in mind that the two contending sovereigns and their armies were doubtless heartily tired of a protracted and indecisive warfare, and willing to avail themselves of the first opportunity of an honourable peace, and also that Oriental warriors would almost certainly describe, in their propensity to exaggeration, a partial eclipse as a total one, in which day

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became night, we need not confine ourselves to the eclipse of B.C. 585.

In this brief discussion, the writer has purposely avoided making any allusion to the testimony of Holy Writ. He has endeavoured to show that the plain statements of Herodotus and Berosus, as they have been handed down to us, would seem to forbid our accepting the year 585 B.C., as that in which the Lydo-Median war terminated. And he feels disposed to believe that Herodotus had better authority for stating that Cyrus reigned twenty-nine, and Astyages thirty-five years, than he had for writing that the eclipse which closed the Lydo-Median war was total, "the day suddenly becoming night."

If we date the first year of Nebuchadnezzar's sole reign, sixty-four years later will bring us to B.C. 540, the year in which it is generally supposed Cyrus marched against the Chaldeans to lay siege to Babylon. The reign of the Chaldean monarch would end *cir.* B.C. 560, and Cyrus would not have dethroned Astyages until after the death of Nebuchadnezzar.

If we admit that the first year of Nebuchadnezzar's reign was B.C. 582–1, as Cyrus overthrew Astyages *cir.* 560–59, we shall have these two famed Oriental conquerors, each overflowing with ambition, contemporaneous sovereigns for twenty years, and yet never once coming into collision.

We have said nothing hitherto of the testimony of Ctesias. Yet, as his statements concerning Darius and Cambyses would allow B.C. 530–29 to be a tolerable approximation to the date of the death of Cyrus, we may, upon the whole, consider his testimony as unfavourable to the notion that Alyattes and Cyaxares were reconciled so late as B.C. 585.

Although the present article professedly deals with the eclipse of Thales, we wish to introduce here a few remarks that would have been better brought forward in our paper in the July No. of this Journal, on the supposed identity of the Darius of Daniel with the Darius of Ezra.

Herodotus tells us that the Babylonians rebelled against Darius Hystaspes, and that the city was invested by a Persian army, and taken after a siege of twenty months. The conqueror impaled two or three thousand of the rebellious citizens; and he dismantled the fortifications, and considerably lowered the lofty walls, to discourage any future attempts to revolt. This is supposed to have happened *cir.* B.C. 516, about* the

* Does this striking (supposed) coincidence lend us any help in our endeavours to understand why, in Ezra vi. 22, Darius is called the "*king of Assyria.*" We presume that Ezra copied at least the latter part of his sixth chapter from an earlier document drawn up in the year of the dedication of

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time of the completion of the second temple under Zerubbabel and Jeshua.

If it be asked, How does all this bear upon the hypothesis of the author of *Messiah the Prince,* who holds that *cir.* B.C. 493 was the year in which Darius Hystaspes (*whom he identifies with Darius the Mede*) took the (Chaldean) kingdom? (Dan. vi. 31,) it does not seem difficult to find a reply. If Darius Hystaspes became sovereign of the Persian empire *cir.* B.C. 521, of which Babylon was already a provincial city, and Chaldea a province—and if *cir.* B.C. 516–15 Darius took the city (which had revolted from him) after a siege of twenty months, inflicted a murderous punishment on the citizens, and scornful degradation and dishonour upon the city—is it conceivably possible that Ezra, or any other well-informed writer, should teach that (twenty-two years after, *cir.* 493) Darius Hystaspes so took possession of the realm of the Chaldeans, that *cir.* B.C. 493–2 might be spoken of as "*the second year of the reign of Darius king of Persia?*" Is not such a theory exceedingly, nay wildly, improbable?

In what follows, we may be guilty of slight inaccuracy, as we write from memory. Xenophon, in the Anabasis, mentions the names of two Median cities, which, when the Persians wrested the supremacy from the Medes, did not submit to the invaders until each had sustained an unsuccessful siege. From the way in which Xenophon writes of the termination of one of these sieges, it has been supposed that an eclipse occurred at the time. It is said that this eclipse, according to the calculations of Professor Airey, took place *cir.* B.C. 557. As it is most reasonable to suppose that Cyrus took care to overthrow Astyages before he undertook difficult sieges, this date may be considered as confirming the opinion that Cyrus conquered Astyages *cir.* 560–59, and that his reign lasted twenty-nine or thirty years, on the supposition that he died *cir.* B.C. 530–29. In what he says of these two Median cities, and of the Persians wresting the supremacy from the Medes, Xenophon may be considered as furnishing strong historical evidence that much of what he has himself advanced in the Cyropoedia concerning Astyages and Cyrus, is mere fiction.

the temple, B.C. 515. If the Babylonian revolt and its terrible overthrow occurred about that time, is it either unnatural or improbable that Zerubbabel and Jeshua, calling to mind the history of their fathers, and aware that Darius Hystaspes reigned over the united realms of Sennacherib and Nebuchadnezzar, should, in such circumstances, rather speak of Darius *as king of Assyria or Babylon,* than as king of Persia?

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Art. IV.—THE WISE.

Dan. xii.

There are two classes described here, with their two separate rewards. They are in some respects distinct from each other, yet so far the same.

Both are wise, and both are heirs of an eternal glory—a glory such "as eye hath not seen," though it may be set forth to our faith under the likeness of things that are visible to the eye,—such as the sun, or the stars, or the sky. Both too are of earth;—not angels, but men of flesh and blood like ourselves; men once fallen, dark, hateful, like those among whom an apostle classes himself, when he says, "we ourselves were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures." Both had been lifted up out of the horrible pit and taken from the miry clay;—children of wrath and death, even as others; once wholly evil, but now "washed, and sanctified, and justified."

Both then are described as *wise;* but then the one class are only wise for themselves; their wisdom delivers their own souls; they are wise unto salvation. The other class go beyond this. They are wise for others. They use their wisdom in making others wise. Their life is not merely the life of the wise but of the useful. They turn many to righteousness. They do not live in vain. They are specimens of the meaning of that blessed text, "he that winneth souls is wise."

Corresponding to the two classes there are two kinds of rewards, the one more glorious than the other, though both unutterably glorious and equally eternal. The wise shine as the brightness of the sky, the clear, transparent, unchanging blue of the great firmament above us; they that use their wisdom for turning many to righteousness, shine more conspicuously, more brilliantly still, like the stars in that fair azure,—the stars that change not, dim not, pale not "for ever and ever."

Truly blessed must it be to belong to either of these classes,—specially for those whose rightful portion is the blackness of darkness for ever. For to both there is given an "eternal weight of glory." But still there is a difference, and that difference is worthy of our notice. Just as we are taught to covet the best gifts, so are we to seek the weightiest glory as an inheritance. Just as Paul pressed forward in his course, not merely "lest he should be a castaway;" but if that by any means he might attain unto the resurrection from the dead, so

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are we to give all diligence in pressing forward on this path of true and divine ambition.

Let us then consider these two classes, 1st, The Wise; 2d, They who turn their wisdom to account in turning others to righteousness;—with their rewards.

I. *The Wise.* Not, of course, the wise of this world. Their wisdom is foolishness. The world by wisdom knows not God. No man has wisdom by nature; every man is in truth a born fool, and if he thinks himself to be otherwise, he must learn to become a fool that he may be wise. Even among those who name the name of Christ some are found who are not wise. There were five foolish virgins,—how much more among the men of this present evil world is this folly to be found. Regarding this wisdom let us inquire—

1. *What it is.* It is not the knowledge of the things or works of God that is wisdom; it is the knowledge of God Himself,—the true God,—that very Jehovah which the Bible reveals,—that holy Being, that gracious, loving One, that God only wise, in whom we live and move and have our being. To know Him is to be wise; not to know Him is to be wrapt in the mists of ignorance and folly. Increase in the knowledge of God is increase of wisdom; to know Him fully is the perfection of all wisdom.

2. *Where it is to be found.* In Him whose name is "the Word made flesh." Not only is He made unto us wisdom; but He is "the wisdom of God." In Him are hid all the treasures of wisdom and knowledge. There may be fragments of it elsewhere, but in Him is all its fulness, and that fulness infinite. It is in Him alone that the whole compass of divine wisdom is seen. In His wondrous person we have the embodiment of infinite wisdom. In His mighty work we have the exemplification of all wisdom. And He is Himself the God only wise;—incarnate wisdom—wisdom all gathered together and exhibited in the form of manhood. He is presented to us both as the possessor of all wisdom and as, in the constitution of His person, and the development of His offices and work, the exhibition of all wisdom. So that to know Him, and to know the Father's meaning in Him, is to become truly wise.

3. *How it is to be got.* By coming to this divine treasure-house. Acquaintanceship, companionship with Him, is the secret of all wisdom. In two ways do we get this wisdom out of Him—actively and passively. We are made wise by Him as our *teacher,* and also as the object or subject in whom are contained all the lessons and all the truths that we require to know. All needed knowledge is wrapt up in Him—in Him

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personally as the great Immanuel. Would you then be wise—truly, eternally wise? Make His unsearchable riches your study. God's counsel is just this, Know Christ, even as his own is, "Learn of me!" Do you want to know God? Go to Him who is the representative of Godhead. Do you want the great things of eternity? Go to the Son of God; He will teach you, for He is the Eternal One. Do you want to know the wondrous things of heaven? Go to the Incarnate Word, He will show you them, for He came down from heaven. Do you want to know the infinite love of Jehovah? Go to this only-begotten Son, He will tell you of it, and make you to feel it in all its boundlessness. Do you want to know what holiness is? Go to Him; He is the Holy One. Do you want to know what power is? Go to Him who is the Almighty one in the full form of man. Do you want to know what life is? Go to Him who is the resurrection and the life. He will reveal it to you. Know Christ, and you know all you need to know. If you lack wisdom, go to Him, He will make you wise.

4. *When is this wisdom to be had?* Not after long years of study, with broken health, it may be, and enfeebled mind. God's teaching is as efficacious as it is skilful, needing no tedious process. The great subject of all His teaching (Christ Jesus) is so divinely simple that the intellect is not tasked or overborne, and the whole vast store of wisdom is gathered to one single point and concentrated in a person. And though progress in this wisdom may be said to be truly illimitable, so that day by day we receive it more abundantly, yet in the simple knowledge of this glorious Person, there pours in at once into the soul such a burst of heavenly radiance, that without delay, without labour, without months of painful study, we become truly wise. Yesterday how dark, to-day how full of light, in opening the eye to look on Him who is the soul's true light! Yesterday how foolish and ignorant, to-day how strangely wise—wise beyond the ancients—wise unto salvation—wise for eternity.

5. *By whom is this wisdom to be had?* By all who *need* it. Not by the deserving or the qualified, but by the needy, the ignorant. Previous instruction and fitness are not asked for. The greatness of previous ignorance and unteachableness is no hindrance. For He who is at once our teacher and our lesson is He who has "compassion on the ignorant," to whom the Lord God has given the tongue of the learned that he should know to speak a word in season to the weary.

It is thus then that we become wise, though born like a wild ass's colt, through the knowledge of Him who is "the power

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of God and the wisdom of God." Wise in Christ is the expression which the Holy Spirit uses; and it is to be thus truly wise in Him that His love invites us. Pitying our ignorance—an ignorance in which all sorrow and ruin are wrapt up—He asks us to become wise; He offers to teach us; He presents us with the glorious lesson. How blessed to be wise!—See Prov. ii. 1-6; iii. 13-18; iv. 5-12; viii. 1.

But this will be seen more when we look at the reward of the wise hereafter. "They shall shine as the brightness of the firmament,"—just as it is elsewhere written, "The wise shall inherit glory."

The glory of the wise hereafter is thus likened to the glory of the blue sky above us. And what a sky is that which has bent over us its fair circle since this world began! Take it as the sky of morning or noonday, or sunset or midnight, how excellent is its splendour! Take it as the fresh blue of spring, or the clear blue of summer, or the soft blue of autumn, or the deep blue of winter;—how perfect is its beauty! Clouds have overspread its face, but it comes forth undimmed. The smoke of earth's cities has darkened it, yet it remains unstained. Age has not wrinkled it; storms have not rent it; changes have not altered it. There it bends over us this day as it bent at first;—as blue as ever, as bright as when God pronounced it good.

And such is the glory which the wise shall inherit. They shall shine as the brightness of the firmament, with a splendour incorruptible, undefiled, unfading, eternal—a splendour of the fairest, purest kind—a splendour altogether unearthly—a splendour holy, divine. For just as these skies bear no trace of their connexion with the polluted earth, taking on none of its stains nor dimness; so these wise ones, these children of the resurrection, shall so shine forth in their immortal beauty as if they had never been sons of earth at all, but always sons of heaven. It doth not yet appear what they shall be; for this is a night of cloud and tempest during which the sky is hidden. But when these clouds pass off and these storms are laid to rest, and the new heavens and earth appear, then shall these heirs of glory shine forth, not merely with the brightness of these old heavens of ours, but with the still fairer, holier, gladder brightness of the new heavens under whose canopy they shall then rejoice.

How suitable this wisdom and this glory;—this wisdom now, this glory hereafter! How vast that glory, though eye hath not seen it! How precious must that wisdom be through which such a glory is reached! And how simply, how freely is that

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glory obtained, when all the purchase or preparation is that we be WISE! To be foolish is to be the heirs of shame; partakers of the blackness of darkness for ever. To be wise is to inherit glory—a glory which at the least is an exceeding and eternal weight of glory. To be wise is not merely to enter into peace here with the God of Glory and to be delivered from the wrath to come, the shame and everlasting contempt which are in reserve for the foolish; but to be wise is to secure a crown, to have in us that earnest of the Spirit whereby we are sealed unto the day of redemption—the day when Christ who is our life shall appear, and we shall shine as the brightness of the firmament.

What attraction in such a promise, such a hope as this! To shine as the brightness of the firmament, and that for ever! To be ourselves, as it were, God's glorious heaven, receiving and reflecting His holy light, without a break, or flaw, or change! To be ourselves the celestial arch of unfading azure, when as one blessed band of ransomed men we shall be brought up into the clouds to meet our Lord in the air! Is there not in this something fitted not only to elevate and sanctify those who are already possessors of the hope, but to attract those that are not? What glory, what blessedness, what heavenly splendour might be yours! All in simply knowing Him in whom are hid all the treasures of wisdom and knowledge! Know Him! learn of Him. Be wise in Him, and without price, or toil, or effort, or waiting, all that glory is yours!

II. *They that turn many to righteousness.* The expression "turning many to righteousness" recalls such passages as these: (Mal. ii. 6,) "He walked with me in peace and equity, and did turn many away from iniquity." Jer. xxiii. 22, "If they had stood in my counsel and had caused my people to hear my words, then they should have turned them from their evil way and from the evil of their doings." Ps. li., "Then will I teach transgressors thy ways, and sinners shall be converted unto thee." Jas. v. 20, "He which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

Such passages as these show us the following things in reference to this turning of the wicked from his wickedness:—

1. God's desire is that they should be turned to righteousness. Not their remaining in sin, but their coming out of it—this is His desire; not that they should die but live; not that they should be lost but saved. Hence His vehement assertion regarding Himself, "I have no pleasure in the death of the wicked," and hence His urgent appeal and expostulation, "Turn ye, turn ye, for why will ye die."

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2. The stress which God lays on this. The manner in which it is introduced in our text in connexion with the glorious reward, shows the stress which God lays upon it. It is a mighty thing in His eyes! The gathering up yon stray leaf which the winds are tossing to and fro, soon to fling into the devouring fire; the plucking of yon brand from the burning; the bringing back yon stray sheep from its weary wanderings; the receiving yon returning prodigal, though perhaps the most worthless that ever sought refuge beneath the paternal roof—these, whatever they may appear to man, are great things in the eyes of God!

3. God expects that his saints should aim at this. He would have them be mindful of their own deliverance, and spend their delivered life in saving others. He assumes that men who have found their way back to His love should seek to win others to it as they have been won; that those who have been made wise in Christ, should with all their might and zeal, aim at making others partakers of like blessed wisdom. It would be so strange, so inconsistent, to be otherwise. What! shall we be saved, and not seek to save? Shall we be blessed, and not seek to bless? Shall we see men plunging into woe, and not seek to win them to blessedness? Shall we see men becoming more and more children of darkness, nay, preparing for the blackness of darkness for ever, and not make one effort to make them children of light who shall shine hereafter as the brightness of the firmament?

4. God will honour this; for they that turn many to righteousness shall shine as the stars for ever and ever. There is glory for all the saved, but special glory for those who have been the instruments of saving others. There is a reward for all the wise, but a special reward for those who have used their wisdom for turning many to righteousness. And evidently with this feeling it was that the apostle said to the Thessalonians, "what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming, for ye are our glory and joy;" and to Timothy, "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness which the Lord the righteous Judge will give me in that day, and not to me only, but to all them that love His appearing." There is a recompence for every deed done for God, for every sacrifice incurred. There is, too, a reward for leading on the redeemed ones in their path, feeding Christ's sheep; but here the special reward is for turning men to righteousness. The saving of the last is, in God's sight, so momentous and so

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blessed that he singles it out here for particular mention, as something in which He greatly delights—something which He will abundantly honour.

And the word *many* gives yet deeper meaning to this truth. For it is as if it were said, in proportion to the number saved by you shall be the weight and brilliance of your crown. One soul saved by you from death will bring addition to your recompence, and *many* will yet more largely enhance it—each added soul being an added jewel in your crown.

These surely are thoughts fitted to rouse us—those of us who profess to be saved. Do we look upon the unsaved as God regards them? Do we yearn over them as He yearns and longs? Passing through our streets, is pity for the unsaved that pass and repass us on every side, uppermost in our minds? Or, standing on some height which commands our town, as Olivet did Jerusalem, and looking down upon its inhabitants, is it mere admiration for the beauty of the scene that fills us, or is it compassion for the multitudes of the impenitent that rises within us, drawing, if not tears from our eyes, at least the deep-breathed prayer from the heart: Lord, convert this town—Lord, save these lost ones—by all means save some!

This of itself would make life worth living for; this would make us willing to bear the grief, to face the storms, to wage the war of this sore-tried life on earth; to save a soul from death; to turn the disobedient to the wisdom of the just; to pour the joy of heaven into a heart that was fast filling with the torment of hell; to snatch an immortal spirit from the hands of the destroyer; nay, to save not one—*many;* to have not one but *many;* to snatch not one but *many;* ah, this is surely worth living for, worth suffering for—this is surely of itself the recompence of a thousand sorrows.

But when, above and beyond this, there is provided for us a special and glorious reward; when, apart from the joy of saving a lost one, there is the blessedness of a brighter crown and a higher throne—ah, surely there is something to quicken the deadest, to warm the coldest; something to encourage and stimulate the most desponding; something to make us shake off all sloth and selfishness and love of ease, and to resolve that we shall not rest till, through the blessing of the mighty God, we have turned many to righteousness.

But let us look at the special reward here promised, they that turn many to righteousness shall shine as the stars for ever and ever. To shine as the firmament itself is the recompence of the *wise;* but to shine as the stars in that firmament

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is the reward of those who have so made use of that wisdom as to turn many to righteousness.

The stars stand out from the firmament, apparently set in it, part of it, and yet distinct from it, shining out of it in their sparkling beauty; so are these blessed ones. They belong to the one company of the redeemed, yet they stand out from it as honoured with a peculiar honour, shining out in the midst as more glorious and more resplendent—stars in the bright blue of heaven.

The stars are not all of the same magnitude. One star differeth from another star in glory. One just faintly twinkles, hardly distinguishable from the blue ocean on which it floats; others shine out in clear mild beauty; others sparkle forth in yet more dazzling effulgence—bright gems of midnight which the eye ever loves to look upon. So is it with these honoured ones among the wise. To all is given a star-like glory; but each is different; some are brighter, some are fainter; some sparkle with greater, others with less intensity.

The stars fade not. They move in their ordered courses, yet they change not. Their light is not exhausted; their glow is not dimmed. They do not wither like the flowers of earth, nor pass away like the rainbow of the sky. They have shone for ages, they are shining still, and they shall shine for ever; and if any change shall pass upon them it will be to render them yet more purely brilliant, in the day when this old firmament shall be cleansed, and all its orbs put on new lustre. So shall it be with these rewarded honoured ones among the wise. They shall shine for ever. They cannot grow dim. When they shall rise in the resurrection they shall put on that glorious lustre, that celestial brilliance, which they shall wear throughout eternity.

And as the stars are beyond the reach of earth's defilement, unpolluted and unstained, so shall it be with these righteous. Pollution cannot touch them. Sin cannot reach them. They are eternally holy, unchangeable, pure, like Him who lighted up their radiance, and made them in his own image, pure and holy.

How excellent the glory! how rich the reward! To be God's stars for the universe, and as His stars to shine in His firmament for ever! To be set by His own hand in His own heavens—His gems of sparkling light, sending forth throughout all space His blessed radiance, ah, this is unutterable glory! Having helped to light up dark souls here in this dark world, to be made God's lights for the universe, His everlasting stars—ah, this is a prize worthy of ambition—a prize for the obtaining of

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which we may well sacrifice, and suffer, and toil—spending and being spent—counting not even our life dear to us, if that we may succeed in turning many to righteousness, and taking our place as stars in God's heaven hereafter, when the Lord appears to be glorified in His saints, and to be admired in all them that believe. Blessed to be *wise*, but more blessed to use that wisdom for turning others to righteousness. It will be glorious to form part of God's wondrous firmament, to be but a fragment of its happy blue; but it will be more glorious still to shine as the stars for ever and ever.

Art. V.—"GOD HATH SAID."

In approaching a subject so vast as the eternal truth of God in the Scriptures, or addressing itself to our hearts in the operations of nature and His dealings in providence, we shall not attempt to fully enter upon the consideration of a theme which might well tax the powers of an archangel to present in its numerous aspects, and in all its grandeur; but shall occupy the space at our disposal with a few reflections upon the solemnity of truth, as it relates to man, contained in the words "God hath said." And dwelling shortly upon one or two facts recorded in the third chapter of Genesis, we shall endeavour to follow those words, in their aspect of contradistinction and invariable opposition to the system of falsehood, baneful in aim and essence, with which Satan has ever followed up the work of enmity commenced in Eden. From the moment when "the Adam"* (chap. v. 2) fell into the snare so artfully spread, and dragged their posterity into the abyss of sin, all through succeeding ages, from Genesis to Revelation, the voice of the tempter, ever crafty in developing some new form of the original lie, is heard generating hard thoughts of God and perverting His word while leading men into bondage; luring them on

* "Adam" is a generic name, meaning "*the likeness*," from דָּמָה (*damah*) to be like, and is applied to both the man and woman, (see chap. v. 2,) who are called "the Adam." For God had said, "Let us make man in our own image, after our likeness." . . . . "So God created man" (the Adam) "in His image: in the image of God created He him; male and female created He them."

The name "Adam" is, by some, supposed to be derived from the noun Adamah, (earth,) from the fact that man was made out of the earth. But the word Adamah is itself a derivative from Damah, and means the land of "the Adam" or "likeness."

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with the delusive hope that "they shall be as God" upon the earth, feeding their lofty conceits with promises of self-exaltation, until he has decoyed them into the realms of evil, until, instead of "Gods" he has made them demons, through their belief of the "lie" ever running parallel with the word of truth, and impiously put in the form of a question, "Yea! hath God said?" The old tale is for ever new—again and again has humanity repeated the drama first enacted in Eden. Willing still to be fascinated by the father of lies; with all our boasted enlightenment, the discipline of ages, and our 1800 years of Christianity, the prevailing spirit of the age in which we live has in it the taint of infidelity and rebellion against God and His laws; and it is not well to shut our eyes to the visible manifestations of that proud spirit of the rebel archangel daring the Almighty to prove the truth of His word with some new "sign from heaven," sitting enthroned in the hearts of those who, in their endeavours to climb to heights inaccessible to human ken, and, as it were, to snatch the fire from heaven, have refused the instruction of Him whose name is the "Truth," have but corrupted their ways and listened to the promptings of Satan.

When God placed man in the garden of Eden, giving him dominion over all animated creation within the range of his knowledge; surrounding him with everything good and beautiful that his heart could desire, and telling him that he might freely use and enjoy them all; He laid upon him but one restriction, one command, requiring obedience to the will of the bountiful Creator at whose hands he had experienced nothing but good, "But of the tree of the knowledge of good and evil thou shalt not eat of it; for, in the day thou eatest thereof thou shalt surely die," (מוֹת תָּמוּת, "dying thou shalt die," that is, thou shalt become mortal, begin to die, and gradually and finally yield to dissolution, thou and thy posterity.) And now the third chapter opens with a description of the character of that being who, full of hatred, because of his envy of man's uprightness so long as he continued to walk in the full favour of his Creator and keep the command; resolved upon accomplishing the ruin, by corrupting the purity of him the sight of whose happiness was too much for the jealous and greedy eyes of Satan, "Now the serpent was more 'subtile' than any beast of the field which the Lord God had made. And he said unto the woman, Yea, *hath* God said ye shall not eat of every tree of the garden? . . . . And the serpent said unto the woman, Ye shall *not* surely die: for God doth know

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that in the day ye eat thereof, your eyes shall be opened; and ye shall be as gods, knowing good and evil."

The word which is here translated "subtile" (עָרוּם in Heb.) is full of meaning. Besides the sense conveyed by the cunning craftiness of the serpent tribe, which the prince of evil adopted with so much success, in order to seduce "the Adam" from their allegiance and their faith in the beneficence of God, it also conveys the idea of being *utterly destitute of truth.* "Naked," (not in the same sense, nor is it the same word that is used in ver. 10, 11,) but in a moral sense, denoting that depth of depravity, that destitution of all morality that is symbolised by "*nakedness*" for which *no covering* can be procured: and the force of the symbol lies in the fact that כִּפֻּרִים (cippurim) means a covering, and is the Hebrew for an *atonement.* That the being who is represented as the very embodiment of evil taxed his ingenuity in order to ruin the object of his envious hatred, and that through his "subtilty" he succeeded in bringing Adam under the dominion of sin, while it is the keystone to man's condition past and present, is also a sure pledge that, in his untiring malevolence Satan would ever mark man as his prey, and exercise the same craftiness to draw men away from the *truth* concerning the character of the Supreme and their relation to Him as responsible beings, plying them with falsehood whenever they would lend an ear to his suggestions. But the same God who spoke in Eden, and in Eden vindicated His own truth,—who, in the exercise of His justice yet remembered mercy, and promised to Adam a Redeemer who should ransom him and his race from the curse of his transgression. The same God "who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds." The same God who has again and again vindicated His own faithfulness, and even condescended to appeal to fallen humanity in the words, "Oh! ye sons of men! how long will ye turn my glory into shame! how long will ye *love vanity* and seek after *lies?*" The same Lord God is still speaking from heaven, warning men that "that old serpent, called the devil, and Satan, which deceiveth the whole world," is still abroad, and that they are to "resist him, stedfast in the faith." The present day, which certainly shines with many a bright ray in the interests of true religion, is yet a day of peculiar blasphemy; of a closer rivetting of the chains of bondage in which Satan holds his captives, and this in the name of the "spirit of

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the age," that consecration of an idol to which so many are slavishly willing to bow down, the "majesty of reason," the so-called "comprehensive intellect," in its thousand and one conformations. In its mystical speculations, whose chief charm is their being utterly unintelligible to any but the initiated. In its promulgation of false principles in economics. In its covert attempts at uniting light and darkness, as well as in open efforts, marked and manifest, to subvert, discredit, or, were it possible, to supplant the Word of God. These influences, though by no means new, assume a thousand specious forms, calculated, by reason of their subtilty, to lead astray those whose knowledge is not strictly scriptural, or whose hearts are uninfluenced by the truth. And it is vain to remind such that no rational or useful discovery has ever yet established itself through means of those self-elected mediums. Amongst their admirers will be found not a few, who, through arguments from false premises, grounded upon their twisting and turning of God's Word, are led to doubt the genuineness of the books of Moses, but, in the course of their investigations, have become more than half persuaded of the spiritual endowments, the "peculiar gifts" of the learned sceptic with whose assistance they have landed in a region of hopeless and aimless bewilderment. In this the immutable truth "God hath said," is met by the ever ready question of man's untiring foe, "Yea! *hath* God said?" And the falsehood which lay at the foundation of the fall is repeated in every age. But the attacks which have been made from time to time upon divine truth have, to every thinking mind, but shown more clearly the immovable basis upon which it rests, that like pure gold, it can bear the fire without sustaining loss, and come forth with energy only reinvigorated to advance the glory of God upon earth, to proclaim Him "a God of *truth*, and without iniquity; just and right is He," (Deut. xxxii. 4.) The *eternal truth* of Israel will not lie, nor change His mind, for He is not a man that He should repent. With Him is "no variableness, neither shadow of turning."

One of the most successful forms which the "lie" has assumed, even in this favoured land, which we are borne out by the deductions of the soundest logic in affirming, was its eminence amongst the nations of the earth, in the largest measure, to the principles of the Bible and Christianity, is the comparatively modern dogma that "the Bible is not a political book," and that "its adherents cannot meddle in political matters without injury to their spiritual condition or endangering their piety." And yet we can fairly argue from the fact

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that from cover to cover the Bible abounds with politics, insomuch that it is impossible for a nation which professes to believe it a divine revelation, and has based its laws and constitution on its morality and doctrines, to find *any* solid data on which to proceed if its principles be set at nought, any more than a man could practice mathematics having first rejected all its axioms, definitions, and postulates. To attempt to explain away or pass over the politics of the Bible is to intimate that Christianity unfits a citizen for his social relations, while the immutable Word of truth, on the contrary, enunciates the fact that the more impregnated with the sentiments and guided by the rules of the Sacred Volume a man may be, the better is he qualified for the right discharge of every duty of life. That "religious men cannot safely have anything to do with politics" is a sentiment common enough now-a-days, and sometimes even used by well-meaning but unthinking persons, who do not reflect that it presents a flat contradiction to the inspired Word. "Take away the wicked from the presence of the King, and his throne shall be established in righteousness;" and again, "Righteousness exalteth a nation, but sin is a reproach to any people." And that the "yea! *hath* God said" of the enemy of truth, sneeringly applied to *these,* the *only* true principles of pure and equitable legislation, and to be found *only* in the Word of God, or such books as have been written under its light, exhibits but one more form of the working of the old lie. We believe it to be a fact that revelation is the alone rule of thought and life, that it supplies laws for personal guidance, legislates as to family duties, contains a code suited to social relations, ecclesiastical privileges, and political rights and duties, while it is not silent respecting mercantile matters, but takes cognisance of our motives, whether we think, speak, or act; and yet, if we contemplate the literature from which our neighbours generally, as well as our brethren in the profession of Christianity draw their information, we shall find a call for reformation, even amongst professing Christians, in regard to their conduct towards God's Word and the writings of man respectively. The relation of the Bible to the rest is that of a standard to a measure, a rule to an action, a light to a lamp. If the measure be too short or too long, whether it be one of length, capacity, or weight, equity cannot be adhered to, nor the interests of man to man properly adjusted. Many, perhaps most of mankind do, more or less, try to observe both false and true standards of thought; and, in some degree, aim at arriving at the value of the product of their own and other minds by the unwise practice of measuring one day according to rules of

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man's invention, and the next by those of divine revelation, forgetting that if they measure to-day by finite notions, and to-morrow by infinite wisdom, they cannot be correct in both cases or consistent in either.

We do not venture to say, indeed we do not need to do so, that there are not produced in those days, works as true in their object, and as uncompromising in their teaching, as any amongst the dusty volumes to be found in every library, in which the theme is the sufficiency of "the Word." But though many such are to be found among our modern productions, their proportion bears slight comparison to the number of those in which a flinching from the avowal of the supreme authority of Scripture, a shirking of the enunciation of the *whole truth*, is made to pave the way for the propagation of popular notions to extract the "siller" and gain favour with that portion of the public who have made it unfashionable to appeal to the Word of God for authority, or apply it as a standard to the lives and doings of men. Would that men might see more clearly that this is a matter in which they cannot steer a middle course, but must take a decided stand on either the one side or the other, must either lay aside the Bible, or without reserve acknowledge its supreme authority, from the fact that if it be reliable at all, it must, from its very nature as the revelation of God to man, be the *best* authority upon *every* subject which it touches, which leaves the Christian reader no option but to give up the Bible as a whole, or reject *all* that contradicts its plain statements, without having recourse to temporising with its assailants, or without taking refuge in wandering into meanderings in the mazes of sentimentalism! The days when to be a sceptic or a rationalist was considered magnanimous have not entirely passed away, for, although scriptural lethargy cannot now be called the order of the day, yet too often from streams of truth *diluted* with man's imaginings, are men expected to drink who are engaged in the adversities of that battle in which the foes are the world, the flesh, and the devil, and if they refuse, or say that the Bible, the fountain of pure water, is *better*, alas for the tenure of their cordiality with some, at least, of their fellow-men.

Keeping in view the sentiment which we have before laid down as an axiom, "that in the Bible alone are to be found the true principles of pure and equitable legislation, of national as well as individual morality, liberty, and intelligence, did space permit we might enlarge upon and trace the operation of these old-fashioned ideas, in the influence they have had in raising the British empire to its present position, in giving to this

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insignificant group of islands, which form but a spec upon the ocean, an empire upon which the sun never sets, and in the bestowal of that ingredient of immortality, for the *want* of which the empires of antiquity fell, and in the *maintenance* of which alone shall the British empire retain her integrity and glory —namely, a pure morality founded upon the teachings of the Sacred Volume; should we discover the *source* from which her people have borrowed their keen sense of liberty and rectitude, their correct and philanthropic sentiments concerning the relations of mankind; and that it is *not* to the days when the miscalled "superior light" of mysticism, scepticism, rationalism, and other "isms" in the interests of the old "lie," have made such strides in their endeavours to outstrip the truth, nor yet to days when neology, geology, anthropology, and other "ologies" have so charmed the senses of some men, that they have become disgusted with the revelation that traces their race to a divine origin, that tends to elevate their affections and raise them to a communion with their Maker, as well as which presents in death the hope of a glorious immortality; but are delighted with "discoveries" which lucidly trace their descent from an oyster, or at best an ape. It is not to such days, but to the time when books, which are such effective agents in forming the thoughts of a people, were not mere instances of the "multiplying of words" in which right principles are all but obscured in a host of errors, but when good *sound* ideas were not choked by the morbid sentiments of a sickly literature. When such men as the reformers could hold up the Bible, and suffering no compromise, say with David, "Thou hast given a banner to them that feared Thee, that it may be displayed because of *the truth*, (Ps. lx. 4.) "Thy word is *tried;* therefore Thy servant loveth it, (Ps. cxix. 140.) "Thy righteousness is an everlasting righteousness, and Thy *law* is *the truth*," (ver. 142.) "Thy word is true *from* the *beginning:* and every one of Thy righteous judgments *for ever*," (ver. 160.)

Art. VI.—THOMAS AQUINAS ON THE SIGNS OF THE COMING.

A brief sketch of the doctrine of Thomas Aquinas, (A.D. 1225–1274,) the "Doctor Angelicus," perhaps the greatest, certainly one of the best of the schoolmen, on some of the "Last Things," may possibly not be altogether without interest to some of our

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readers. As the object of the schoolmen was in general not so much to increase the number of the doctrines already laid down by the Fathers and received by the Church, as to develop, elaborate, and logically to establish and systematise them, the views of Aquinas on this subject, though of course not on some others, will give us a fair representation of the doctrine generally current from the time of Augustine down to the Reformation. Augustine is one of his principal authorities under the head of tradition, (the other two heads are Aristotle and Scripture,) and it was chiefly the overwhelming influence of Augustine—himself at first a pre-millenarian, like Justin Martyr, Irenæus, Tertullian, Lactantius, Victorinus, and an infinite number of others, as Mastricht says—that for the subsequent thousand years determined the belief of the Church regarding the millennium and cognate matters. After discussing the sacraments and purgatory, Aquinas proceeds, in the Supplement to the third part of the Summa, to speak (Quæst. 73) of the signs which precede the judgment. Respecting these he says—and we shall give nearly his own words—there are three points to be attended to, the first of which is, Whether any signs shall precede the coming of the Lord to judgment?

In considering this, he states first, according to his custom, the arguments for what he regards as the opposite of the true conclusion. 1. It is said, (1 Thess. v.,) "When they shall say Peace and safety, then," &c., which could not be if men were to be terrified by preceding signs. 2. Signs are manifestative, and the day of the Lord shall come as a thief in the night. 3. The first advent was not preceded by such signs, therefore neither shall the second. But against this there is the authority of Scripture, (Luke xxi.,) "There shall be signs in the sun, and in the moon, and in the stars," &c., and of Jerome, or tradition, although tradition is, in this instance, so absurd, that he attaches very little weight to it, and saves the authority of Jerome by saying that he does not assert what he says about the signs, but only states that he found it written in the annals of the Hebrews.* Therefore the true conclusion is, that many signs

* Jerome sets down fifteen signs:—1. All the seas shall be raised fifteen cubits above the mountains. 2. All the plains shall sink so low that it will be hardly possible to see them. 3. They shall be restored to their old condition. 4. All whales and fishes shall be gathered together, and lift their heads above the surface, bellowing to one another, as if contending. 5. All the birds of heaven shall be gathered together in the plains, lamenting one to another, and neither eating nor drinking. 6. Fiery rivers shall rush against the firmament, and fall down together, from the setting to the rising of the sun. 7. All the planets and stars shall diffuse fiery hair, like the comets. 8. There shall be a great earthquake, so that all living creatures shall be thrown down. 9. All plants shall exude a bloody dew. 10. All

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shall precede the day of judgment, both on account of its greatness, and to bring us to reverence and subjection.

Christ shall come to judgment in a glorious form, because of the authority that belongs to the judge. Now, it pertains to judiciary power to have certain marks fitted to produce reverence and subjection, and therefore that men, being previously warned, may be wrought upon and prepared for judgment, many signs shall precede the coming. But what these signs are, it is not easy to know. For the signs which we read of in the Gospels belong, as Augustine says, not only to the coming of Christ to judgment, but also to the time of the destruction of Jerusalem, and to the coming whereby Christ constantly visits His Church, so that, perhaps, if we diligently consider, none of them, as Augustine again says, will be found to belong to the future judgment, because the signs in the Gospels, as battles, and terrors, and the like, have been from the beginning of the world, unless perhaps it may be said that then they shall become greater and more intense, but by what measure of increase they shall announce the approach of judgment, is uncertain.

The first argument for the opposite conclusion, or first objection, is refuted by the consideration that, before the coming, there shall be a universal persecution of the good by the wicked, when the former shall fear, and the latter be secure; or peace and safety refers to the wicked who shall despise the signs, while men's hearts failing them for fear, &c., refers to the righteous; or the day of judgment may comprehend all these signs, so that men may be terrified by them; yet, before they begin to appear, they will be in peace and security, after the death of Antichrist before the advent, not seeing the world brought to an end immediately as they previously expected. The second objection by this, that as by the signs the determined time cannot be known, therefore that day will come as a thief. And the third by the circumstance that the time of the first advent was known, but the time of the second is not.

The second article or point to be considered is, Whether about the time of the judgment the sun and moon shall be literally darkened? He states first the arguments for the affirmative—1. Because, as Rabanus says upon Matt., nothing hinders us

stones, small and great, shall be divided into four parts, each part striking against another. 11. All hills, mountains, and buildings, shall be reduced to dust. 12. All the beasts shall come from the woods and mountains, roaring and tasting nothing. 13. All the graves, from the east to the west, shall open, that the dead may rise. 14. All men shall depart from their habitations, neither understanding, nor speaking, nor discerning. 15. All shall die, and rise again, with the dead long before deceased. Aquinas says that these signs have very little verisimilitude about them.

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from holding that there the sun and moon, with the other stars, shall really be deprived of their light, as is agreed was the case with the sun at the time of our Lord's passion. 2. Besides, the light of the heavenly bodies is ordained for the generation of the inferior, because by light, and not only by motion, they influence them, as Averroes says in his book "of the substance of the world;" but at that time generation shall cease, therefore neither shall the light remain in the heavenly bodies. 3. Moreover, the heavenly bodies shall be purged, as some think, of their active qualities, but a heavenly body acts not only by motion, but by light; therefore, as their motion shall cease, so also their light. But in opposition to this, the sun and moon, according to the astronomers, cannot be eclipsed simultaneously; they are said, however, to be darkened together when the Lord comes to judgment, therefore the darkening shall not be literal by means of a natural eclipse. Besides, it is not congruous that the defect and increase of anything should have the same cause; but when the Lord comes, the light of the luminaries shall be increased, (Isa. xxx.,) the light of the moon shall be as the light of the sun, and the light of the sun sevenfold; so it is not congruous that the light of these bodies should cease at the advent. And the conclusion is, that with respect to the moment of the advent, it is not credible that either the sun or the moon should be darkened; but with respect to the time immediately preceding the coming, they may be darkened to strike terror into men. For if we speak of the sun and moon with respect to the very instant of the advent, it is not credible that they should be darkened by privation of light, because the whole world, as we shall see, is to be renewed at the coming and the resurrection of the saints. But if we speak of them with respect to the time immediately before the coming to judgment, both sun and moon, and the other heavenly bodies, may be darkened by privation of light, either at different times or at once, by the action of divine power, for the purpose of striking terror into men.

Obviation of the first objection: Rabanus speaks of the time preceding the advent. Of the second, light is in the heavenly bodies not only for causing generation in the inferior bodies, but also for their perfection and beauty; wherefore when generation ceases, it is not necessary that their light should cease, but that it should rather be augmented. Of the third, it does not seem probable that the elementary qualities should be removed from the elements, though some have maintained this. Yet, if so, the analogy does not hold between them and light, because the elementary qualities have a mutual contrariety,

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whence they act by corruption; whereas light is not a principle of action by way of contrariety, but by way of a principle regulating contraries, and reducing them to concord. Nor is it like the motion of the heavenly bodies, for motion is an act of what is imperfect, whence it must cease when imperfection ceases, which cannot be said of light.

The third question is, Whether the powers of heaven shall be shaken at the coming of the Lord? It seems not—1. Because the powers of heaven can be nothing but the blessed angels, and immutability is essential to beatitude. 2. Ignorance is the cause of admiration; and as fear is far removed from the angels, so also is ignorance; because, as Gregory says, what is that which they do not see who see Him who sees all things? 3. All the angels shall stand by at the divine judgment, but "powers" signify one special order of angels, therefore it can no more be said of them than of the others that they shall be moved. But for the contrary is Job xxvi., "The pillars of heaven tremble and are astonished at his reproof;" and the pillars of heaven can only mean the powers of heaven. Besides, it is said, (Matt. xxiv.,) "The stars shall fall from heaven, and the powers of heaven shall be shaken." And the conclusion is, that, whether "powers" be taken for all the heavenly bodies, or for the proper name of an order, they shall all be shaken, when the Lord comes, by the unwontedness and splendour of the event.

The term "powers" is said of angels in a twofold manner. Sometimes it is appropriated to one order, which, according to Dionysius, is the middle of the middle hierarchy, but according to Gregory, is the highest of the lowest hierarchy. In another way it is a common designation for all the heavenly spirits, and either way it may be taken in the present matter. In the second sense it is taken for all angels, and then they are said to be moved by admiration of the unwonted scenes and proceedings which shall be in the world. It may also be expounded of the proper name of an order, and then that order is said to be moved more than others with respect to the effects wrought by it, because, according to Gregory, the working of miracles belongs to that order, and about that time most of all will miracles be wrought; or because that order, being of the middle hierarchy, has not, according to Dionysius, a limited power, whence its ministry must needs be about universal causes. Wherefore the proper office of the powers seems to be to move the heavenly bodies which are the cause of those things which take place in the lower nature; and the name itself indicates this, for they are called powers of the heavens. They shall therefore then be moved, because they shall cease from their

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operation, no longer moving the heavenly bodies, as also the angels appointed to the custody of men shall no longer discharge that function.

Refutation of the first objection: That change varies nothing pertaining to their state, but refers to the effects produced by them, which may be changed without any change in the angels, or to a new view of things to which they previously could not attain by concreated species. But their blessedness does not prevent this change of cogitations, whence Augustine says that God moves spiritual creatures at times. Of the second, admiration arises from what exceeds our knowledge or power, and thus the powers of heaven shall admire the power of God acting above their imitation and comprehension. And so ignorance is not affirmed of the angels, but their comprehension of God is denied. The third is refuted by what has been already said.

Turrettine discusses the same question, (Loc. xx., quæst. 4,) whether certain signs are to precede the end of the world, and he says that, although the time of the consummation is known to none, it yet has its diagnostic signs, from which it may at least be conjectured that it is not far off. These signs are common, and proper or special. The common signs are those (Matt. xxiv.; Luke xxi.) which refer so to the destruction of Jerusalem that they also pertain to the end of the world, and so have a primary and secondary sense. Such are—1. Many false prophets and seducers. 2. Trouble of the whole world by wars, seditions, pestilences, and earthquakes. 3. Fearful persecution of the saints. 4. Extreme corruption of manners, and a flood of supine security and headlong impiety. 5. Universal preaching of the gospel through the whole world.

There are various proper and special signs, chiefly—1. The revelation of Antichrist, and complete corruption of the truth. This is fulfilled in the Church of Rome. 2. The conversion of the Jews; but whether this shall be national and wholly universal, or only of some, whether simultaneous or successive, and how, by what means and at what time—as to these points it is better to remain in ignorance than rashly to define them. Only so many are to be converted as that they may be warrantably called all Israel. Then 3. Changes in the sun, moon, and stars, (Matt. xxiv.; Mark xiii.; Luke xxi.,) which are to be understood mystically and allegorically after the prophetic manner, to signify great changes and corruptions in the Church and State, or most dire calamities and great judgments of God upon the nations, which, as they are the preludes of the universal judgment, are not inconveniently expressed in the same phraseology. He says, we are not further to search into these things

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any more than into the concomitant sign in Matt. xxiv. 30. Then shall appear the sign of the Son of man in heaven. The Papists, without any warrant, understand this of the sign of the Cross, but others much more conveniently take it to mean the Son of man Himself appearing in the clouds, or the last trumpet, or the rays of glory and highest majesty which will then shine forth to testify that Christ, who had been formerly despised, is now the Lord of heaven and earth; or, in fine, that fire which is to burn the world. But it is better here to refrain than to make any rash assertion. Lange (Bibelwerk, Matt. xxiv. 30) gives, in addition, the following interpretations: the star of the Messiah, (Num. xxiv. 17;) what is said in ver. 29; an appearance like a man such as was seen at the destruction of Jerusalem in the Holy of Holies; and, lastly, why not the Shechinah or the glory of the Messias itself? The brightness of the appearing in general is to be distinguished from the personal appearing itself.

Lange's scheme is somewhat different. He says that, wholly conformable to the manner of the Apocalypse, our Lord represents the judgments of His coming in a series of cycles, of which each sketches the whole future, but so as that, with each new cycle, the attention is more strongly fixed upon the concluding catastrophe. Thus the first cycle (Matt. xxiv. 4–14) paints the whole course of things in its general form till the end of the world. The second cycle is less general, (ver. 15–28,) and contains the foresigns of the world's end in particular; which are, first, the destruction of Jerusalem; second, the New Testament period of moderated judgment, which continues from those days of terror till the judgment of the world. The third cycle (ver. 29–44) contains the special eschatology, the appearing and sudden in-bursting of the world's end itself, with the following judgment. Lange has many excellent remarks on this chapter, but we cannot agree altogether with his general view. Ver. 4–14 is no doubt a general outline of the whole course of things, but that ver. 15–28 refers to the destruction of Jerusalem we cannot believe. The abomination of desolation is not, as he says, the Roman eagles, but something that is yet to be set up. The matter depends upon the meaning of "when" in ver. 15, and this depends upon the meaning of "then" in ver. 16, 21, 23. The time when the abomination of desolation is to stand in the holy place is in the time of great tribulation such as was not since the beginning of the world to this time; no, nor ever shall be, (ver. 21.) Dan. xii. 1 shows when this is, "There shall be a time of trouble, such as never was since there was a nation even to that

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same time." At this time of trouble, "thy people," Israel namely, "shall be delivered, every one that shall be found written in the book; and many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." This time of trouble, therefore, is immediately before the coming; and as it is the greatest that ever was in the world to that time, it is the same with the great tribulation in Matthew, and so it is plain that ver. 15–28 refers, not to the destruction of Jerusalem by the Romans at all, but to events immediately preceding the advent. The only place where that destruction of Jerusalem is to be found in this chapter is ver. 6, "Ye shall hear of wars and rumours of wars," &c.; and ver. 7, "For nation shall rise against nation," &c. All these are the beginning of sorrows. He divides Mark xiii. in a similar manner into three cycles, *α* 5–13, *β* 14–23, *γ* 24–27; but to this the same objection applies. Luke xxiii. is somewhat different from Matthew and Mark, and does not perhaps admit of a triple division. With Oosterzee, we may regard ver. 8–24 as a general description of the whole course of things down to the end. The destruction of Jerusalem by the Romans is particularly spoken of in ver. 20–24. But ver. 22, "These be the days of vengeance, that all things which are written may be fulfilled," corresponds to ver. 24, "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled;" and both verses speak of the period beginning with the Jewish war, and extending to the advent. It is remarkable that in ver. 20–24, although it is said there shall be *great* distress in the land and wrath upon this people, it is not said that there shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be; which confirms the view that Matthew and Mark, in Lange's second cycle, refer to a different destruction of Jerusalem from that spoken of by Luke.

Of course, Lange is right in regarding Matt. xxiv. 29–44 as descriptive of the appearing of the world's end itself. He rejects, as also does Oosterzee, the allegorical interpretations such as those of Turrettine and others, as, that the sun, moon, and stars signify the nature-worship of the heathen; or, that the sun means Antichrist, and the moon and stars Antichristian teachers; that the stars mean mighty princes, and the roaring of the sea the tumult of the peoples, &c.; for, indeed, if this be so, the appearing of the Son of man Himself might, and ought to be, allegorised. He holds that the darkening is

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literal, with Aquinas, who also, as we have seen, rightly holds the sevenfold increase of light to be literal. Aquinas is mistaken in supposing that the darkness shall cease, and the sun shine forth with sevenfold brightness, at the very instant of the advent; for as it shall begin before the glory of the Lord is visible, so it shall continue—*i.e.*, the sun and moon shall be dark, although the earth shall, when He appears, be flooded with the dazzling light that proceeds from Him—for some short time at least after His coming, as appears to be indicated in Isa. xxiv. 23: "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and before his ancients gloriously." He gives the different interpretations of "the stars shall fall from heaven." 1. Their becoming lightless. This shall happen, for "the stars shall not give their light," which is another of the signs, but is certainly different from the falling of the stars. 2. The overthrow of the Jewish commonwealth. 3. The fall of the heathen star-worship. 4. (Augustine.) The darkening of the Church. 5. (Calvin.) The phenomenal apparent falling of the stars. 6. Shooting stars, popularly regarded as real stars. 7. To be understood of the stars universally, as supposed to be fixed to the firmament. 8. The planets of the solar system; the present solar system shall be transformed into a heavenly sphere, in which the planets, having become independent of the sun, shall with him form a system of stars shining by their own light. The last, which is Lange's own, proceeds upon an unwarrantable limitation; and, besides, does not seem to have much foundation to rest upon. It agrees so far with that of Aquinas in regard to the cessation of motion. Whatever may be said, however, about the other planets, when the light of the sun and moon is increased the earth itself also will, to spectators in the heavens, shine with increased brightness, by reason of the light of the heavenly Jerusalem then descended. It will have the appearance of a variable star, such as Mira or Algol, with a law of variation peculiar to itself. The only two reasonable interpretations are the 5th and 6th. Perhaps a meteoric shower, like that of Nov. 1833, but far exceeding it, may be what is meant. That would popularly be regarded as the falling of the stars, and, along with the accompanying phenomena, would be sufficiently appalling. "A gentleman of South Carolina thus describes the effect of the shower of 1833 upon his negroes. 'I was suddenly awakened by the most distressing cries that ever fell on my ears. Shrieks of horror and cries of mercy I could hear from most of the negroes on three plantations, amounting in all to six or eight hundred.

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While earnestly listening for the cause, I heard a faint voice near the door calling my name. I arose, and taking my sword, stood at the door. At this moment I heard the same voice beseeching me to rise, and saying, " O my God ! the world is on fire !" I then opened the door, and it is difficult to say which excited me most—the awfulness of the scene, or the distressed cries of the negroes. Upwards of one hundred lay prostrate on the ground, some speechless, and some uttering the bitterest cries, but most with their hands raised, imploring God to save the world and them. The scene was truly awful, for never did rain fall thicker than the meteors fell towards the earth,—east, west, north, and south, it was the same.'"* Or it may be that Calvin's view is the correct one, the apparent falling of real stars; for the earth is to be shaken, which may possibly produce that appearance. But not only is the earth to be shaken, but also the heaven ; the heaven is to be rolled up like a scroll, which may indicate more than mere apparent falling. It does not seem possible to determine whether the falling be phenomenal or real ; if the latter, then it is at present to us inexplicable, but that is no reason for allegorising. For, as Oosterzee remarks,† " Wherefore should we not rather believe the Lord simply upon His word,—that his *παρουσία* shall be accompanied by cosmical revolutions, whose proper course can as little be reckoned *à priori*, as their possibility can be denied ? It was, however, generally known at that time from the Old Testament that terrible signs in the realm of nature should mark the day of the Lord, (Jer. iv. 23 ; Joel ii. 30, &c.) It is customary to set down such descriptions to the account of the poetry of prophecy, and he would certainly show little taste and little acquaintance with the use of language in Scripture, who, upon such *dicta*, should build a definite theory of the future destiny of the heavenly bodies. But, on the other hand, from the very extension of natural science in our days, we learn to know the narrow limits of human knowledge even in this province, and the true cosmologist and theologian will be modest enough not to take too rashly here the word 'impossible' upon his lips. We have here no certain hermeneutical rule to enable us, *proprio marte*, to determine what is to be understood as literally real, and what not ; the result will first teach us where, in this case, the bounds lie between fancy and reality." This is true enough as to the falling of the stars, and generally the fate of the heavenly bodies ; but we have a sure enough rule to enable

* Dick's Sidereal Heavens, p. 334, quoted in the Apocalypse Expounded, (vol. ii. p. 223,) by Matheetees.

† Lange's Bibelwerk, Luke xxi. 25–36.

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us to determine that the sun and moon will be literally darkened. We need not wait for the result to teach us that.

Then there is the sea and the waves roaring. "The allegorical expounders think naturally here of the sea of the peoples, probably because they find it a little apocryphal that the ocean at the near approach of the death hour of this visible creation should be in somewhat more violent commotion than usual. For our part, we find the physical signs in the sea no more improbable than those in the moon and stars."* The explanation of this great tempest is, perhaps, partly the shaking of the earth, and partly the shaking of the powers of heaven, which are taken to mean the starry host by some, who are clearly wrong; the angel world by others, as Aquinas; but he virtually, if we consider his view, is not so far off, at last, from what appears to be the truth. Others, who seem to be correct, understand it of a transformation of the cosmical relations and laws. "Perhaps," says Oosterzee, "the upholding and operating powers of the fabric of heaven, with their influences upon the earth, so that our Lord's meaning is that all things shall shake, and at last be dissolved, (2 Pet. iii. 10–12.)" To understand it only of the laws of the atmosphere would too much limit the text.

The effect of these things is distress of nations with perplexity, men's hearts failing them for fear. "This notice of the nameless anguish which shall fill the world of mankind is in itself, without wholly excluding believers from it, a psychological probability. As in the animal world important approaching changes of the atmosphere are instinctively felt, as often an inexplicable presentiment of a terrible calamity, whose inbreaking is dreaded, causes the boldest to turn pale with fear, so our Lord teaches us to expect that, immediately before His coming, a dark foreboding of great events will weigh upon many a heart like a heavy Alp."† The distress will be very dreadful, indeed at present inconceivable, for the earth shall shake, it will be convulsed by a tremendous earthquake. And "there is no event which makes so deep and lasting an impression on the mind as an earthquake, nor does any other phenomenon of nature affect it to an equal degree; hence those who have not experienced an earthquake are unable to judge of the state of mind into which people are thrown by it. Confusion, distraction, and horror, carried to the highest pitch, do not convey an adequate idea of what is passing in their hearts. The principal cause of this extraordinary state of mind is doubtless founded in the circumstance that an earthquake unsettles our whole

* Oosterzee, as above. † *Ibid.*

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system of thinking and reasoning by withdrawing the foundation on which it rests. From our earliest years we have been accustomed to consider the soil under our feet as firm and immovable. We have unconsciously connected this idea with all our conceptions, feelings, and actions; and it thus becomes the basis of all our plans, intentions, and wishes. Our whole life, with all its events and operations, rests on this idea as on an immutable foundation. An earthquake, by turning it into a delusion, overthrows our whole system of thinking and acting. We are no longer able to collect our thoughts so as to form an idea; we cannot conceive any plan, nor take any resolution. The faculty of thinking is as it were paralysed, and our mind thrown into the utmost confusion. The difference between a strong and a weak mind disappears. We are no longer guided by principle or reason; we follow only the involuntary impulse of instinct, or in the most favourable circumstances we are influenced from some feelings arising from some previous idea, which fortunately has been indelibly impressed on our mind.

A gentleman of Copiapò expressed himself on this point to Captain B. Hall as follows:—"Although I am not a man to cry out or play the fool on such occasions, yet I do fairly own that these earthquakes are very awful, and indeed must be felt to be understood in their true extent. Before we hear the sound, or at least are fully conscious of hearing it, we are made sensible, I do not know how, that something uncommon is going to happen. Everything seems to change colour, our world appears to be in disorder, all nature looks different from what it was wont to do, and we feel quite subdued and overwhelmed by some invisible power, beyond human control or comprehension. Then comes the terrible sound distinctly heard, and immediately the solid earth is all in motion, waving to and fro like the surface of the sea. Depend upon it a severe earthquake is enough to shake the firmest mind. Custom enables us to restrain the expression of alarm, but no custom can teach any one to witness such earthquakes without the deepest emotion of horror.

"The utter confusion and uncertainty of the mind which must arise from the complete overthrow of our common system of thinking and acting is converted into terror by those circumstances which always attend earthquakes, and which powerfully affect our senses. All attempts at keeping one's footing, whilst the earth is continually and violently heaving up and down with a quickness of which no one can form an idea but those who have witnessed it, prove useless and embarrassing in the

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highest degree. The tottering buildings, the crashing of the timbers of the roofs, and the falling of the tiles, together with the loud rumbling noise immediately under the spot on which we are standing, completely distract the senses. Men would abandon themselves entirely to the overwhelming operations of nature, if they had not strongly impressed on their minds the sad experience that most persons have perished in earthquakes by having been crushed under the ruins of the buildings. This impression acts like an instinct upon them. They rush out of the houses, but too frequently not to find safety out of doors. They soon find that they cannot keep their footing without support; they cling to one another, to trees, or to posts. Some throw themselves to the ground, but the motion of the earth is so violent that they are compelled to stretch out their arms to prevent themselves from being tossed over. Here and there the earth opens, and deep chasms present themselves to their eyes. There are no means of escaping from these threatening dangers. Persons may retire in safety out of the reach of an eruption of a volcano, they may easily avoid the current of the burning lava advancing towards them, and even when suddenly overtaken by an inundation they may soon perceive in what direction they have to fly to avoid being overwhelmed by the rushing volume of water; but during an earthquake every one is impressed with the conviction that wherever he goes he places himself over the focus of destruction."* Add to this the horror of the supernatural darkness, which will have a very different effect from an ordinary eclipse; and yet an ordinary eclipse is a very impressive and awful phenomenon. "In 1806 an increasing gloom was spread over the face of nature; and when the sun was wholly lost, near mid-day, a feeling of horror pervaded every beholder. The darkness was wholly unlike that of twilight or night. A thick curtain, very different from clouds, hung upon the face of the sky, producing a strange and indescribably gloomy appearance, which was reflected from all things on the earth in hues equally strange and unnatural."† The darkness will cast a far more ghastly hue, the pallor of dying nature, over the face of things, than an ordinary eclipse, and strike both the cultivated and the savage with far greater terror. Astronomy will be able to furnish no reassuring explanation. And the darkness will be such as to show the blackness of the sun and moon, and the stars falling from heaven, so that not only the earth, but the whole frame of the universe will seem to be falling in pieces. These

* Quoted by Matheetees, as above, pp. 219–222.

† Olmsted's Mechanism of the Heavens and Earth, p. 196.

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things will fill the minds of men with a most overpowering sense of their utter helplessness and destitution of every refuge, and with deadly apprehensions of approaching danger. They will "suggest, even to such as live not in expectation of the Son of man, that terrible things are coming upon the earth, while their evil conscience will testify that they may look for the worst from them."* And then shall they see the sign of the Son of man in heaven, whose meaning they will instantly and clearly understand; and then shall all the tribes of the earth mourn, because of their sure destruction from the hand of Him who offered to be their Saviour, but whose mercy they despised. There is something more terrible to the wicked than even to be in the midst of a universe going to wreck—the appearance of the Lord Jesus Christ himself. The terrors of dissolving nature are nothing to the horror of this. Rather than look upon Him, they would gladly be crushed under those falling rocks and shaking mountains, which, but now, paralyzed them with so great fear.

"The soul works upon the body, and there is no member or part of the body that does not feel with the soul. So will the Lord at His coming operate upon all creatures, and they will be unable to withdraw themselves from His working. Even before His visible appearance, the creatures will feel that the time of His coming is at hand. The inanimate creation, which without resistance conforms to His Almighty will, and men, who with their powerless wills can oppose His Almighty will—both will be seized with the terrors which are the swift forerunners of His appearing. The heaven, the sea, and men upon earth will have forebodings of what is about to come. Upon our Lord's prophecies of the end, threatening though they are, and dreadful though they sound, there still rests a darkness which deepens their terrible impressiveness; they await their literal and most striking interpretation at their fulfilment. The hand of God itself has meanwhile veiled them in a twilight which yields to no human endeavours; but when the fulfilment comes it will be clearly seen, not only how completely it fits the prophecy, but also how completely the prophecy fits the fulfilment—how, as it were, they cover one another."†

It is hardly necessary to say anything about the primary and secondary sense of these prophecies held by Augustine, Aquinas, Turrettine, and so many others; for it is absurd in theory, and impracticable in application. Nor about the view of Oosterzee,

* Oosterzee, as above.

† Lohe, quoted by Oosterzee, as above.

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&c., that the judgments upon Jerusalem are typical of those at the end of the world; for this is a mere assumption, and may be said of any judgments. Some degree of resemblance or analogy is not sufficient to constitute one event a type of another; and this appears to be all, or nearly, that can be alleged in support of this view: the divine intention can certainly not be proved. Besides, the question is as to the sense of the words; and when this is rightly ascertained, there is neither need nor room for this device. The introduction of the destruction of Jerusalem, where God has not introduced it, may very likely have had something to do with the rise of this invention—an invention which, to say nothing of its exceeding awkwardness, is of no manner of service in interpretation. Nor is it necessary to point out the mistake of Turrettine and others about the conversion of the Jews as a sign of the coming; for they are to be converted at, or after, the advent. But we may inquire whether these divines expected the conversion of the world before the coming?

Aquinas, in the Supplement Quæst. 77, Art. 7, speaking of the one thousand years in Rev. xx., says, that they do not signify any certain number, but the whole time at present running on, in which the saints now reign with Christ—the kingdom of Christ meaning the Church. And in Art. 2, his conclusion is, that the time of the resurrection can be computed or known neither by natural reason nor divine revelation, in order that all may be always solicitous and prepared to meet Christ. And, further, that what He was not pleased to indicate at the request of the apostles, He will not reveal to others; whence all those who have tried to compute the predicted time have hitherto been found speakers of falsity. For some, as Augustine says, asserted that, from the ascension of the Lord to His last coming, four hundred years might be fulfilled, others five hundred, others one thousand; whose mistake is evident, and in like manner will appear the mistake of those who still cease not to calculate. Again, by the twelve hundred and sixty days, Rev. xii., is meant the whole time in which the Church continues, and not any determinate number of years; and this is so, because the preaching of Christ, upon which the Church is founded, continued for three years and a half, which time contains almost an equal number of days with the predicted number. And in Quæst. 88, Art. 3, whence it cannot be determined how long it will be to the judgment—whether a month, or a year, or a century, or one thousand years, as Augustine says. And in answering the objection, that solicitude would remain, even although the time were known—because the time of every man's

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death is uncertain—he says that, supposing the certainty of death, the uncertainty of the judgment requires watchfulness, for two causes: First, because we know not whether it may be deferred as long even as the life of man, so that the uncertainty of both events stimulates to greater diligence; and, second, because a man should be solicitous, not only for himself, but for his family, or city, or kingdom, or the whole Church, which have not a determined time according to the life of man, and yet every one of these ought to be so ordered that the day of the Lord may find them prepared. Aquinas looked for no millennium, in the present signification of the word, before the advent; he thought that period was then running on, and that the Lord Jesus Christ might appear at any time.

And Turrettine is of a similar opinion. In Loc. 20, Quæst. 3, § 18, he says: "The binding of Satan for a thousand years coincides with the thousand years during which the martyrs are to reign with Christ. If it be agreed that the millenary of Satan's binding has already elapsed, this will show clearly that the one thousand years' reign is already past, and is no more to be looked for. Now from whatever point the binding of Satan may begin—whether from the incarnation, when the strong was bound by the Stronger, and his goods taken from him, and brought out of darkness into the kingdom of light; or, according to others, from His suffering and death, in which Satan was bound by Christ, the handwriting which was contrary to us being taken from him, his head bruised, and a triumph celebrated over him; or, with others, from the time Jerusalem was destroyed, that the obsolete reverence for the legal ceremonies might not in any way impede the course of the gospel; or, in fine, as most think, from the reign of Constantine the Great, when the free exercise of their religion was granted to the Christians, and it was effected that Satan had no longer liberty, openly and with impunity, to seduce the nations, and persecute by the raging cruelty of the pagan emperors—at whatever point we place the commencement of the binding, it is clear that this time is long ago past, and is no longer to be expected in the future. Although in these spaces of time Satan was not so bound but that he still inflicted various evils upon the Church, yet this oracle ceases not to receive its fulfilment. Because this binding was not to be absolute, but limited; not that he should do nothing at all—no more tempt the nations, act by secret wiles, have recourse to his βάθη, or make the inhabitants of the earth drunken by the Beast his Vicar, under the mask of devotion and the Church; but that he should *not seduce the nations, i.e.*, with such a

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free range as before, maddening the pagans and enemies of the Church, and desolating the faithful by the drugs of idolatry and the violence of persecutions." Turrettine, as we see, believed that the millennium was past, and that the next event to be looked for is the advent; and although he was mistaken in his interpretation of many of the prophecies, and in his view of the kingdom, still, in this Quæstio, he shows, by a variety of perfectly invincible arguments, which we recommend to the attention of the post-millenarians, that no such period, or state of things as they expect, will ever be in the world before the coming of Christ; *e.g.*, the state of the Church till the coming is such as to exclude such a state of things, to render it impossible; the nature of the last times excludes it, (Luke xviii. 8; Matt. xxiv. 37; 2 Tim. iii. 1, 2; Matt. xiii.;) neither Christ nor the apostles mention such a thing, which they could not but have done had it been to be before the advent; the kingdom of Christ is not of this world, &c. And this was the general opinion in his day, although some had made an approach towards the truth, as Piscator; and others, as Alsted and Mede had arrived at it. It was the opinion of the Reformers also; and, in fact, was the orthodox doctrine of the seventeenth century. Mastricht says, (Lib. v. cap. 8, § 19 :) "The common orthodox doctrine, although in the circumstantials of the Church (*i.e.*, its condition) it willingly admits of some vicissitudes, yet in the substantials of the kingly administration—and chiefly as to a personal millenary reign of Christ himself upon earth, and so great a blessedness of the Church as excludes all persecutions from its enemies, or even faults of the Church itself—it allows of no diversity at all." This condemns the post-millenarian view. And to show the absurdity of it, he adduces similar arguments with Turrettine about the scriptural representations of the last times, of the condition of the Church on earth, of the destruction of Antichrist only by the appearing of Christ, &c. And he says of the one thousand years, (Rev. xx.:) "That they can be understood to be past long ago, whether they are reckoned from the incarnation, or the passion of the Saviour; whether from the destruction of Jerusalem, or the reign of Constantine the Great. If from the incarnation, they will end with Sylvester II., a most notorious magician; if from the passion, with Benedict IX., who was choked in the woods by the devil; if from the destruction of Jerusalem, with Gregory VII., the most knavish of bipeds; if from the beginning of Constantine's reign, with the rise of Boniface VIII., of the Ottoman family, and with bloody persecutions of the Waldenses, about the thirteenth century. The sense of the whole passage,

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he says, is, that Satan, whether from the incarnation, or rather from the reign of Constantine, was bound, *so far*, that he could no longer seduce entire nations to idolatry, or such cruel persecutions of the Christians, till Boniface VIII., A.D. 1300; that then for a short time, namely, to the time of the Reformation, he was loosed to seduce whole nations—partly by Antichrist, then at the height of his power in the west, and partly by the Mohammedan power then arising; and for the one thousand years that Satan was bound, the martyrs slain before Constantine were spiritually raised, not in the individuals, but in the species, and so reigned also spiritually; that is, were held in esteem and honour as the priests of God and of Christ." The orthodox doctrine of the seventeenth century was, as we see, that the advent is the next event to be expected, and that this might be looked for every day.

Turrettine says of his first class of signs: "These are for the most part already fulfilled, and are being fulfilled every day. For who does not see wars arising in continual succession, seducers and false prophets everywhere, wickedly seeking, by every means, to lead the pious away from the path of truth, and draw them with themselves into the gulf of perdition?—that, daily, a fierce persecution is excited against the faithful servants of Christ, and that the Beast and the Dragon wage a most cruel war with the saints, and labour in every way, by force or guile, for their destruction? which these doleful times in which we live, and the huge waves by which the little ship of Christ is tossed, and only not overwhelmed, sufficiently declare. In fine, that impiety and security reign everywhere, so that the world seems weary and ready to sink under the mighty mass of vices, and shortly the Deliverer is to be expected." And, in conclusion, he says: "Since, therefore, the Holy Spirit has been pleased to show forth the time of Christ's coming by certain signs—for exciting our watchfulness, that we may be always attentive to the works of God—but has not been pleased to point out expressly the very year or day, it is ours not to encroach upon things to come which God hath put in His own hand, nor too curiously to search into those secret things which He hath reserved to Himself alone. Our whole study rather ought to be to hasten the coming of the Lord, by prayer, and the practice of repentance and piety, that having put off our affection for terrene and worldly things, we may devote the rest of our time to important and heavenly things, so that that day may not take us unawares in idleness and disorder. 'Seeing then that all these things shall be dissolved,' (says 2 Peter iii. 11, 12,) 'what manner of persons ought ye to be in all holy conversation

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and godliness; looking for and hastening the coming of the day of God?' And where the ancient Church used to pray for the delay of the end of the Roman empire, which was to hinder the advent of Antichrist, we, on the contrary, with the Spirit and the Bride, in these dregs of the ages, and most lamentable state of the Church labouring, and only not fainting, under the burden of the cross, ought, with redoubled desires and sighs, to exclaim *Ναὶ ἔρχου Κύριε Ἰησοῦ.*"

Art. VII.—PURSUING AND PURSUED.

It is not often that a single word can be produced which describes what any one *is doing*, and then another and similar word which sets forth what is *being done* to every one. This is the case as regards the two words *pursuing* and *pursued.*

All the human race who are old enough to do anything are pursuing after something. The great question is, What is it? Are they pursuing the right object? are they to be commended, or blamed? Let us put two other questions before we answer this. Who are those who are thus pursuing? They are rational, responsible, immortal beings. All are alike in this respect—all are hastening on to eternity, all must exist for ever. *What* is it that men are generally pursuing on their way to this eternity? Is it something that bears on their future condition, or something merely relating to present enjoyment? Alas, what a saddening answer we must give as regards most! They are continually asking, "Who will show us good?" God the good One replies to this question plainly, fully, and earnestly. They turn away from this infallible Oracle, and still repeat their question. Various answers come from different quarters, and vast numbers start off in opposite directions to find *good*—that is, happiness, satisfaction, joy. All are disappointed, as many live to testify here, and as all must prove in eternity. Some act different. They hear God's voice saying, "Seek ye my face," and reply, "One thing have I desired of the Lord, that will I seek after." They look where God points, and while He says, "Behold my servant whom I uphold, mine elect in whom my soul delighteth"—"This is my beloved Son in whom I am well pleased"—each one exclaims, "That I may know Him!" They hear God say, "Set your affection on things above;" and the response is a quicker one, According to Thy word, that in very sincerity I may say, "One thing I do,"—"I follow after,

if that I may apprehend that for which also I am apprehended of Christ Jesus."

Such pursuing as this will have its difficulties and trials; but not one of them is insurmountable. God has assured all real seekers of this, and has engaged to help those on and through whose hearts are really set upon obtaining eternal blessings.

There is an incident in Old Testament history which well describes the case of such, and yields them much encouragement. Of Gideon's little army it is said that they were "*faint, yet pursuing.*" They did not lie down, nor even stand still; they were weary indeed, but still they kept up the pursuit. They had fought a battle against fearful odds; but, having one almighty Friend, and having acted according to His directions, they had gained a great victory. Still many enemies remained in the field; the leaders of the invading army were not yet slain; so this band of true-hearted warriors concluded that there must be no halting till they had done all that was required to be done, and had swept their country clear of the foe. What a pattern for all who are engaged in the heavenly war! What an illustration of perseverance in the divine life and Christian conflict Gideon also furnishes, with important instruction, if we consider his previous history! (See Judges vi.) His attention to the communications God sent to him, his habit of simple, fervent prayer, his obedience to the divine direction, however apparently difficult and dangerous, are all worthy of our imitation.

But there is one thing Gideon did which we should especially notice. Before he went to fight against God's enemies, he erected an altar to Jehovah, and called it "SHALEM," or PEACE. Before we go into the field of conflict we must be sure to have to do with the altar. Peace with God, sweetly realised, is necessary to all successful conflict with sin. Hence that word of counsel to the Christian warrior, "Having your feet shod with the preparation of the gospel of peace."

We find that Gideon and his army met with discouragements and even taunts from those who should have helped them, (Judges viii. 1–6.) But the ardent warrior was not to be hindered even by these; he would not quarrel with friends at all, nor stay to chastise revilers just then; he had one thing to do, and he persevered till it was done. Let us learn to imitate his faith, and not, like Israel, to be "discouraged because of the way." "I had fainted," says David, "unless I had believed;" but he believed, and did not faint; and so his head was lifted up with joy above his enemies round about, (Ps. xxvii.)

Another hero in the heavenly war, who may well be studied

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as a pattern, exultingly said, and said it again, "We faint not," (2 Cor. iv. 1, 16.) There was mercy to look back upon, grace which had been exceeding abundant, (1 Tim. i. 14–16,) while glory to come shone brightly on his path. The recollection of the one and the hope of the other cheered him on so that he did not faint.

If we would not faint in our pursuit, we must, like Jonathan, eat of the honey of truth so richly provided by God. This will enlighten the eyes, (1 Sam. xiv. 27,) and strengthen the heart for fresh conflicts. Let no one, like Saul, try to hinder this, for fighting cannot go on without feeding. If we would be "strong in the Lord and the power of his might,"—"strong in the grace that is in Christ Jesus," we must study the records of a Saviour's acts and victories, and be "ever looking unto Jesus, the author and finisher of our salvation, who for the joy set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

We must also bear in mind that all who pursue are pursued. Those who follow after peace and holiness are sure to be worried by Satan, the enemy of both. When Israel entered the wilderness on their way to Canaan, the hosts of Amalek hung upon their rear and cut off the feeble; but Amalek was defeated, and vengeance laid up in store for future ages, while Israel went forward in spite of this vindictive attack. That was a great mistake which Saul made when he spared Amalek; it cost him his crown, yea more. There must be no mercy on that which God dooms to destruction. Our enemies cannot really harm us while we take the field against them in the might of the Spirit, (Rom. viii. 13; Gal. v. 16;) but let us beware of making any truce with the foe, or of sitting down in our faintness, as if the case were hopeless. "If God be for us, who can be against us?" may well banish fear and fill with courage.

But, solemn thought, "evil pursueth sinners," (Prov. xiii. 21.) Who these are whom evil pursues we are told in Prov. xi. 19: "He that pursueth evil, pursueth it to his own death." They who pursue moral evil as if it were their good, shall have penal evil pursue them to their destruction. Very terrible are God's words respecting such: "Israel hath cast off the thing that is good, the enemy shall pursue her," (Hosea viii. 3;) "Darkness shall pursue his enemies," (Nahum i. 8.) Such are sure to be overtaken and crushed. They may say, "We will ride upon the swift;" but God answers, "Therefore shall they that pursue you be swift." How strikingly were God's threatenings fulfilled in proud Pharaoh! Israel has gone forth free, but the enemy "I will pursue." So he did, as we know. He said

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also, "I will overtake;" that he could not accomplish. God pursued him with loss and harm, and met him with His billows, and the proud boaster sank as lead in the mighty waters. It is a fearful thing to fall into the hands of the living God; and all must do so who pursue evil and not good.

Poor sinner, fleeing from a God of love and following after vanity, behold as yet God follows thee with the olive-branch of peace and words of wondrous love. Hark, He says, "In returning and rest shall ye be saved." Shall He have to write in His book, "But ye would not"? "Stand still a while and hear the word of the Lord." "Return, and He will abundantly pardon."

Notes on Scripture.

Rom. viii. 19–22.

The sum of the 21st verse is, that the creature shall not be always subject to vanity, but shall have a manumission from bondage; of the which deliverance three things are declared: 1. Who the creature is, that is, "the world;" 2. From what? "from corruption," which is a bondage; 3. Into what estate, "into the glorious liberty of the sons of God." Some here note the time of the deliverance of the creature, namely, when the children of God shall be wholly set free; for though they have here a freedom unto righteousness from the bondage of sin, yet they have not a freedom of glory, which is from the bondage of misery. But others take it for the state itself, which shall be glorious, not the same with the children of God, but proportioned according to its kind with them; for it is most suitable to the liberty of the faithful, that as they are renewed, so also should their habitation. And as when a nobleman mourneth his servants are all clad in black, so it is for the greater glory of man that the creatures, his servants, should in their kind partake of his glory. And whereas some say that it is deliverance enough for the creature if it cease to serve man, and have an end of vanity, by annihilation, I affirm it is not enough, because this 21st verse notes not only such deliverance, but also a further estate which it shall have after such deliverance—namely, to communicate, in some degree, with the children of God in glory. Certainly the creatures in their kind and manner, shall be made partakers of a far better estate than they had while the world endured; because that God shall fully and wholly restore the world, being fallen into corruption through the transgression and sin of mankind. And this doth more plainly appear by the apostle's opposing subsequent liberty against former bondage; which, that he might the more enlarge, he calleth it not simply freedom

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or liberty, but liberty of glory, as it is in the Greek text,* meaning thereby, according to the phrase and propriety of the Hebrew tongue, glorious liberty, or liberty that bringeth glory with it; under which term of glory he compriseth the excellent estate that they shall be in after their delivery from their former baseness and servitude. As for those words of 'the sons of God,' to which we must refer the glorious liberty before mentioned, they must be understood by a certain proportion or similitude, thus, that as in that great day, and not before, God's children shall be graciously freed from all dangers and distresses of this life whatsoever, either in body or soul, and on the other side, made perfect partakers of eternal blessedness; so the creatures then, and not before, shall be delivered from the vanity of man and their own corruption, and restored to a far better estate than at present they enjoy; which also may further appear by the words the apostle useth, setting glorious liberty, deliverance, and freedom, against servile bondage and slavery. Chrysostom reads διὰ, *for* the glorious liberty of the sons of God: as if the end or final cause of their deliverance were pointed at, namely, that as God made the world for man, and for man's sin subdued it to vanity, so he would deliver it and restore it for men, even to illustrate and enlarge the glory of God's children. I could, by variety of arguments, prove that this deliverance of the creature that our apostle speaks of, shall not be by a reduction into nothing, but by an alteration into a better estate. But I must hasten to a close.—*Thomas Brooks*, v. 405, 406, *Nichol's Series of Standard Divines.*

Ps. xciv. 12.

"Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law."

God hath joined together sorrow, truth, and blessing. We would have only a twofold card. We desire to know the truth and enjoy the blessing, but naturally shrink from sorrow. God's plan is a *threefold* card; chastening must go along with truth, and both introduce blessing. Thus the Lord Jesus in His last discourse spake much of tribulation, peace, and the teachings of "the Spirit of truth."

So long as there is sin there will be sorrow. There is sin behind us in our ancestry and history, sin within us in our nature, sin around us in temptation. God's chastenings are not merely for sin committed, but to keep us from committing it. How beautifully are these chastenings, this wisdom, gentleness, and sublime designs, described in Heb. xii.! God, as a wise and loving Father, does all for our profit, "that we might be partakers of his holiness." While He chastens He

* ἐλευθεριαν της δοξης. If any shall inquire what shall be the particular properties, works, and uses of all and every creature after the last judgment, I answer, (1.) That as to these things the Word is silent, and it is not safe to be wise above what is written; (2.) Here is place for that which Tertullian calls a learned ignorance.

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teaches sorrow; when sanctified, prepares the heart for the reception, appreciation, and enjoyment of truth, even as the plough makes the ground ready for the seed. Many a chastened one has in his trials welcomed truth as a *friend* who before only treated it as an acquaintance. Sorrow endears the truth. We should not else understand the meaning of many of the promises, or relish their infinite sweetness. "Who teacheth like him?" Who so openeth the ear to understand discipline, and the heart to receive truth? Truth thus applied in seasons of sorrow brings with it a persuasion of God's favour, and a realisation of God's blessing. "God hath spoken, I will rejoice." He cares for me, for He speaks to me. I am blessed by Him, and I will hope in Him. "Lord, what is man, that Thou art mindful of him? that Thou shouldst visit him every morning, and try him every moment?" "It is good for me that I have been afflicted, that I may learn Thy statutes."

Lev. xvi.

I set out with the postulate, which I should suppose cannot reasonably be denied; that each of the two piacular goats was alike a type of our Saviour Christ, who laid down His life for us in the quality of a sacrificial victim, and who bore the load of our sins, transferred to Him by imputation. The whole question then resolves itself into an inquiry, Why, on the annual great day of atonement, the Messiah was thus doubly symbolical? why, under one aspect, He was represented as a victim offered up to appease the wrath of Jehovah? why, under another aspect, He was described as burdened with the sins of His people, and formally given up to the power of Azazel, or Satan? (See Lev. xvi. 8, margin.) Now, to meet this inquiry, nothing more is necessary than to observe the character assigned in Holy Writ to our blessed Lord. Since all we are transgressors of the law, since transgression demands judgment-punishment at the hand of a perfectly just God, and since the decreed punishment is death both temporal and eternal, it is manifest that we cannot be pardoned consistently with the divine attribute of justice, unless some one can be found who, by willingly submitting to the penalty in our stead, has at the same time a sufficiency of absolute merit to purchase our justification with the Deity. Such a person was our Saviour Christ. He laid down His life for us that we might go free; and this sacrifice of Himself upon the cross was typified by every bloody sacrifice under the law, and therefore, among others, by the piacular devotement of that goat which fell by lot to Jehovah. Here we have the great mystery of the gospel, so well described by the apostle as that which alone could exhibit God both just, and yet the justifier of them that believe in Christ Jesus. But this is not the whole of our Lord's revealed character. At the very commencement of the Bible, it was foretold that although the promised seed of the woman should finally bruise the head of the serpent, yet the serpent should bruise his heel, or mortal part. If then

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the serpent was to bruise his mortal part, that mortal part must needs be delivered over to the power of the serpent, for of himself he could possess no such superiority even for a single moment; hence it will follow that Satan, bent only upon satiating his own malice, and unconscious that he was actually subserving the Divine purposes of mercy, was the agent who through his earthly tools effected the death of the Messiah. He indeed sought nothing more than to frustrate God's counsels, which he imagined would be best done by cutting off the prophet of the gospel; but Christ, in freely submitting to his utmost malice, which with ease He might have disconcerted, thus offered Himself up a willing sacrifice on the altar of the cross to appease the wrath of Heaven, and redeem mankind from ruin. To this utter dereliction on the part of God, to this complete exposure of the woman's seed to all the rage of the infernal serpent, our Lord doubtless alludes, both in His bitter cry from the cross, "My God, my God, why hast thou forsaken me!" and in His remarks to the priests and elders who came to apprehend Him, "*This is your hour, and the power of darkness.*" Burdened with the full weight of all our iniquities, the Saviour was thus given up to the malice of Satan, who, with a power exceeding that which was committed to him over Job, had the Messiah placed in his hand without any restriction *that he should save his life.* Such being the Scripture character of our Lord, it is evident that no *simple* type can perfectly exhibit it *in both* its aspects.

The various bloody sacrifices of the law prefigured it in *one* part, namely, *that which respected the atonement made with God for the sins of man;* but they spoke nothing concerning the *other* part! namely, that which respected the delivering *up of the Messiah to the infernal serpent, with the permissive power of bruising His mortal frame.* On this second part they were silent, and if it were at all to be shadowed out under the ceremonial law, such a purpose could only be effected by the introduction of a new type, connected indeed with the usual sacrificial type, but kept nevertheless studiously distinct from it. A *double* type, in short, must be employed, if the character of Christ under its *twofold* aspect, was to be completely prefigured. Now the two goats, which are jointly denominated a *sin-offering*, constitute a type of this identical description; the two together present us with a perfect symbolical delineation of our Lord's official character while He was accomplishing the great work of redemption. "Aaron *shall cast lots upon the two goats: one lot for Jehovah, and the other lot for Azazel.*" The goat which fell to the lot of Jehovah was devoted as a sin-offering, after the manner of any other sin-offering, by its being piacularly slain. This type represented the Messiah in the act of satisfying the strict justice of God, by consenting to lay down His life sacrificially in our stead, and on our behalf. But the goat which fell to the lot of Azazel was first imputatively loaded with the sins of the whole people, and was then symbolically given up to his rage by being turned loose into the wilderness, which was deemed the favourite terrestrial haunt of the evil spirit. This second type represented the Messiah, burdened with the

transgressions of all mankind, deserted for a season by His heavenly Father, and delivered into the hand of the prince of darkness, with a full permission granted to the apostate angel of mortally bruising His heel, or human nature.

Such I conceive to be the plain and obvious interpretation of the ceremonial which was observed on the great day of atonement; yet from a part of the ordinance respecting the live goat, I think it not improbable that a special provisionary regard may have been mysteriously had to a very remarkable part of our Saviour's history. When the goat was delivered up to the malice of Satan, it was turned loose into *the wilderness.* In a similar manner, *Jesus was led up of the Spirit into the wilderness, to be tempted of the devil;* and here, when He had fasted forty days, and was afterwards an hungered, the fiend commenced upon Him that series of attacks which terminated only with His death upon the cross. Thus perfect throughout is the similitude between the type and the Antitype.—Faber's "Horæ Mosaicæ," quoted in *Old Truths.*

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1 Cor. i. 17.

Did not that apostle who said, "Christ sent me not to baptize, but to preach the gospel," receive life the moment he said, "Lord Jesus, what wilt thou have me to do?" And was not baptism, which he *afterwards* received, received as a *sign* of that righteousness of faith which he had whilst yet unbaptized? But the Church of Rome, that proud maintainer of Ritualism, (indeed Romanism is but another name for Ritualism, wherever found)—Romanism pretends to have power by its priestly hand to quicken souls, and endow them with new and heavenly life, simply by its ceremonies. How many have been, how many are being, thus led blindfold unto everlasting death!

Gal. i. 1.

If it had been the design of the great Head of the Church to institute an apostolical succession, Paul would have been the person in whose case that design would first have been developed. Great care would have been taken to secure that St Paul should have received his commission through the twelve who had been apostles before him. Peter, or John, or James, would most certainly have ordained him. But was it so? Does not St Paul labour to show in his epistle to the Galatians that he had acted as an apostle for years before he ever saw the other apostles? The order, therefore, of succession is broken in the very first link of the chain.

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2 Tim. ii. 2.

"The things that thou hast heard of me, the same commit thou to FAITHFUL men, who shall be SUITED to teach others also." Now

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observe this charge to Timothy. Timothy was not to go forth and say, "I, by my apostolic or priestly hand, have power to make men ministers of the truth;" but, on the contrary, he was commanded to search out the *faithful* men, and not faithful only, but men adapted also to teach others; such he was to instruct, and to such commit the truths that he had heard of St Paul. Consequently, if men with these qualifications—qualifications which God only could give—were not to be found, Timothy would have none so to instruct, and there would have been an end to all perpetuation of ministry through him. He never would have arrogated to himself the place of God, and said that it was in his power either to give faithfulness or adaptation to teach others. He knew that such things were the gift of God alone. Indeed, even Ritualism has scarcely ventured to say that it could *give* such things; but it has said that it could do without them, and has made "office" everything, character and qualification nothing, in those whom it has pleased to denominate ministers of Christ.

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2 PETER iii. 2; REV. ii. 2.

The theory of "Apostolical succession" must be *thoroughly and entirely* resigned—for it will not for one moment bear the test of the Word of God. The apostles had *no* successors. Apostles could speak infallibly. They could write Scripture. They could work miracles. They were the legislators of the Church. Their office descended to none. If it had, the apostle would not have said, when writing especially with a view to those who should live in the latter day, "Be mindful of the commandment of US, the apostles of our Lord and Saviour." He would have said "Obey our successors." False claim to apostolical authority was a sin early found in the churches. Thus, our Lord in His message to the church in Ephesus, says, "Thou hast tried them who say they are apostles, and are not, and hast found them liars."

B. W. NEWTON.

Reviews.

When were our Gospels Written? An Argument by CONSTANTINE TISCHENDORF. *With a Narrative of the Discovery of the Sinaitic Manuscript.* London: The Religious Tract Society. 1867.

THIS Treatise consists of two parts, quite distinct the one from the other. The second part answers to the first part of the above title, and is a good reply to the ultra-rationalistic, or rather infidel school, of which Renan is the type. It does not contain much that is new, though it is very satisfactory in argument. It embodies the usual abuse of Papias; on the ground of a single expression of Eusebius, who evidently disliked him both for his orthodoxy and his mille-

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narianism. It would seem strange in our day were we to accept Channing's estimate of Edwards, or Martineau's of Calvin; yet here is Tischendorf (along with many others) accepting the testimony of the heterodox Bishop of Cæsarea against a sound Christian man. Our author here first calls him "a man of very narrow understanding," (p. 106,) and again "a man of very contracted mind," (p. 107),—in order to get quit of his testimony to a fact! As if an honest Christian man, though as weak as a Socinian could suppose him, might not be a competent witness to what he saw and heard!

The first part of this pamphlet is very interesting, containing a narrative of the discovery of the Sinaitic Manuscript. It thus begins:—

"It was at the foot of Mount Sinai, in the convent of St Catharine, that I discovered the pearl of all my researches. In visiting the library of the monastery, in the month of May 1844, I perceived in the middle of the great hall a large and wide basket full of old parchments, and the librarian, who was a man of information, told me that two heaps of papers like these, mouldered by time, had been already committed to the flames. What was my surprise to find amid this heap of papers a considerable number of sheets of a copy of the Old Testament in Greek, which seemed to me to be one of the most ancient that I had ever seen. The authorities of the convent allowed me to possess myself of a third of these parchments, or about forty-three sheets, all the more readily as they were destined for the fire. But I could not get them to yield up possession of the remainder. The too lively satisfaction which I had displayed, had aroused their suspicions as to the value of this manuscript. I transcribed a page of the text of Isaiah and Jeremiah, and enjoined on the monks to take religious care of all such remains which might fall in their way."

He returned home to make use of his discovery so far as it went, and to plan something more, which he thus narrates:—

"But these home labours upon the manuscripts which I had already safely garnered, did not allow me to forget the distant treasure which I had discovered. I made use of an influential friend, who then resided at the court of the Viceroy of Egypt, to carry on negotiations for procuring the rest of the manuscripts. But his attempts were, unfortunately, not successful. 'The monks of the convent,' he wrote to me to say, 'have, since your departure, learned the value of these sheets of parchment, and will not part with them at any price.'

"I resolved, therefore, to return to the East to copy this priceless manuscript. Having set out from Leipzig in January 1853, I embarked at Trieste for Egypt, and in the month of February I stood, for the second time, in the Convent of Sinai. This second journey was more successful even than the first, from the discoveries that I made of rare Biblical manuscripts; but I was not able to discover any further traces of the treasure of 1844. I forget: I found in a roll of papers a little fragment which, written over on both sides, contained eleven short lines of Genesis, which convinced me that the manuscript originally contained the entire Old Testament, but that the greater part had been long since destroyed."

The narrative of another visit to Sinai thus proceeds:—

"By the end of the month of January I had reached the Convent of Mount Sinai. The mission with which I was entrusted entitled me to expect every consideration and attention. The prior, on saluting me, expressed a wish that I might succeed in discovering fresh supports for the truth. His kind expression of goodwill was verified even beyond his expectations.

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"After having devoted a few days in turning over the manuscripts of the convent, not without alighting here and there on some precious parchment or other, I told my Bedouins, on the 4th February, to hold themselves in readiness to set out with their dromedaries for Cairo on the 7th, when an entirely fortuitous circumstance carried me at once to the goal of all my desires. On the afternoon of this day, I was taking a walk with the steward of the convent in the neighbourhood, and as we returned towards sunset he begged me to take some refreshment with him in his cell. Scarcely had he entered the room, when, resuming our former subject of conversation, he said, 'And I, too, have read a Septuagint, *i.e.* a copy of the Greek translation made by the Seventy;' and so saying, he took down from the corner of the room a bulky kind of volume wrapped up in a red cloth, and laid it before me. I unrolled the cover, and discovered, to my great surprise, not only those very fragments which, fifteen years before, I had taken out of the basket, but also other parts of the Old Testament, the New Testament complete, and, in addition, the Epistle of Barnabas and a part of the Pastor of Hermas. Full of joy, which this time I had the self-command to conceal from the steward and the rest of the community, I asked, as if in a careless way, for permission to take the manuscript into my sleeping chamber to look over it more at leisure. There by myself I could give way to the transport of joy which I felt. I knew that I held in my hand the most precious Biblical treasure in existence—a document whose age and importance exceeded that of all the manuscripts which I had ever examined during twenty years' study of the subject. I cannot now, I confess, recall all the emotions which I felt in that exciting moment with such a diamond in my possession. Though my lamp was dim and the night cold, I sat down at once to transcribe the Epistle of Barnabas. For two centuries search has been made in vain for the original Greek of the first part of this epistle, which has been only known through a very faulty Latin translation. And yet this letter, from the end of the second down to the beginning of the fourth century, had an extensive authority, since many Christians assigned to it and to the Pastor of Hermas a place side by side with the inspired writings of the New Testament. This was the very reason why these two writings were thus bound up with the Sinaitic Bible, the transcription of which is to be referred to the first half of the fourth century, and about the time of the first Christian emperor.

"Early on the 5th of February, I called upon the steward. I asked permission to take the manuscript with me to Cairo to have it there transcribed completely from beginning to end; but the prior had set out only two days before also for Cairo, on his way to Constantinople to attend at the election of a new archbishop, and one of the monks would not give his consent to my request. What was then to be done? My plans were quickly decided. On the 7th, at sunrise, I took a hasty farewell of the monks in hopes of reaching Cairo in time to get the prior's consent. Every mark of attention was shown me on setting out. The Russian flag was hoisted from the convent walls, while the hill-sides rang with the echoes of a parting salute, and the most distinguished members of the order escorted me on my way as far as the plain.

"The following Sunday I reached Cairo, where I was received with the same marks of goodwill. The prior, who had not yet set out, at once gave his consent to my request, and also gave instructions to a Bedouin to go and fetch the manuscript with all speed. Mounted on his camel, in nine days he went from Cairo to Sinai and back, and on the 24th February the priceless treasure was again in my hands. The time was now come at once boldly and without delay to set to work to a task of transcribing no less than a hundred and ten thousand lines, of which a great number were difficult to read, either on account of later corrections or through the ink having faded, and that in a climate where the thermometer during March, April, and

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May, is never below 77° of Fahrenheit in the shade. No one can say what this cost me in fatigue and exhaustion."

At length the MS. was obtained in the way of loan, and through the Russian Emperor its printing was accomplished.

"On the 27th of September I returned to Cairo. The monks and archbishop then warmly expressed their thanks for my zealous efforts in their cause, and the following day I received from them, under the form of a loan, the Sinaitic Bible, to carry it to St Petersburg, and there to have it copied as accurately as possible.

"I set out for Russia early in October, and on the 19th of November I presented to their Imperial Majesties, in the Winter Palace at Tsarkoe-Selo, my rich collection of old Greek, Syriac, Coptic, Arabic, and other manuscripts, in the middle of which the Sinaitic Bible shone like a crown. I then took the opportunity of submitting to the Emperor Alexander II. a proposal of making an edition of this Bible worthy of the work and of the Emperor himself, and which should be regarded as one of the greatest undertakings in critical and Biblical study.

"I did not feel free to accept the brilliant offers that were made to me to settle finally, or even for a few years, in the Russian capital. It was at Leipzig, therefore, at the end of three years, and after three journeys to St Petersburg, that I was able to carry to completion the laborious task of producing a *facsimile* copy of this codex in four folio volumes."

Old Truths. Edited by JOHN COX, Ipswich. London: Houlston & Wright, 65 Paternoster Row. Ipswich: Rees & Gripper. 1867.

WE can still with all cordiality recommend this periodical to the notice of our readers. We quote a brief practical extract:—

"The most prominent object in God's future is the second coming of Christ. Once, for some thousands of years, it was the first advent that appeared prominent; *that* has been accomplished, and now the second stands before *us*. That 'coming,' 'revelation,' 'day;' how glorious, how largely spoken of! The world meets this solemn testimony with a '*Where?*' of doubt; the believer with a '*When?*' of desire. Let us beware of the former; let us cherish the latter. That glorious appearing will be the portal through which we shall enter into 'the glory of God,' even the manifestation of His excellences. Christ will come *in* the glory of the Father, and *for* the revelation of His glory. Then will come unfolding upon unfolding through eternal ages. We have referred to a curtain that may fall, cut off, and hide; but then there will be manifestation after manifestation; one great curtain after another will be drawn up, and each disclosing new wonders to the ever-expanding soul. How should this make us long for the coming, the manifestation, the '*unveiling* of Christ!'

"When a statue has been erected or cast in honour of an individual who has done something great for his country, a day is appointed for the 'unveiling.' Long preparations have been going on previously. When all is finished, amidst music and shouting, the covering on the statue is removed, and the semblance of the departed hero, or statesman, or what not, is revealed. Yet it is but a mere semblance. It cannot speak, look, or hear, or hold communion with its admirers. But let all this remind us what an un-

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veiling is near at hand. In a moment, swift as the lightning's flash, amidst the trumpet's blast and the angel's shout, those blue quiet heavens shall part asunder, and the Son of man, the Son of God shall be revealed: 'To them that look for him shall he appear the second time without sin unto salvation.' No semblance this, but reality itself—even Him who is the life, the joy, the glory of His people. The long looked for One come at last!

"Would we be prepared for this sudden and glorious event, then let us ever be 'looking unto Jesus,' gazing intently on Him whom God has already unveiled to the eye of faith. He once came in the fulness of time who had been spoken of and typified for so many thousand years. He came, saying, 'Lo, I come to do thy will, O my God.' There was then a grand burst of melody in heaven, (Luke ii. 14;) but with few exceptions a sullen silence reigned on earth. The incarnate One started on his career of love. 'He grew up before God as a tender plant,' His character perfect, His miracles stupendous and kind, His teaching true and heavenly, and all witnessing to His divine person. He said, at the close of His life, 'He that hath seen me hath seen the Father.' 'I have glorified thee on the earth.' He said also of those to whom He came: 'They have both seen and hated both me and my Father.' This was also openly avowed by them: 'There is no beauty, that we should desire Him.' All did not say so; some exultingly sung, 'We have seen His glory,' &c. We see Jesus, whom the world sees not, and because He lives we live also now, and shall live together with Him eternally. Thus there has been an unveiling of the *grace* of Christ, and there shall be an unveiling of His glory. Oh, ye who have tasted that the Lord is gracious, be ever coming to Him! 'Gird up the loins of your mind,' (1 Pet. i. 13.) Soon His glory shall appear, and ye shall be glad with exceeding joy. See Him as He is, and be like Him.

"Nor ought we to overlook His own gracious answer to the question, 'What shall be the sign of thy coming?' The signs, the precursors of His coming are not our hope, but they are the heralds of Him for whom we hope. They are not the summer for which we look, but they are buds which tell of its approach; and He who cannot err and will not deceive hath said, 'When ye see these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh.'

"These signs will not tell us the day or hour, but they will tell that it is near, even at the doors. The wise will understand this; the wicked will not, (Dan. xii.) The children of light and the children of the day—those who walk in the light, and who desire the day, who are the heirs of its glory, and who judge things now by faith in its light, these shall not be overtaken by that day, but shall be 'looking for and hasting unto the coming of the day of God.' Seeing, then, that all these things shall be dissolved, and that ye look for a new heaven and new earth, be diligent to 'be found of Him in peace, without spot and blameless.'"

Jewish Nationality Dissolved for ever. A Sermon by Mr James Wells.

Mr Wells declares that Jewish nationality is for ever dissolved. He declares also that the Jews are not to be restored to Palestine nor Jerusalem. He thus winds up his discourse:—

"All the jubilee, then, that we have is found in Christ Jesus the Lord, To my mind this is as clear as A B C. I will not trouble you often with these subjects if I can help it; but they will come up sometimes. And,

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besides, we do not know what work we have to do yet. There are many Jews in our country, and who knows but some Jew may read this sermon? and if the Lord is pleased to enlighten his mind, he will see the truth, and come over to the truth; and we cannot tell what the consequence may be. You know very well when a flock of sheep are turned into a pasture which they do not much like, there is sure to be one among them bolder than the rest; and he will find some way to get out of that field into a better one. '*Baah, baah,*' he says, and makes the rest leave off eating, spit out what they had eaten, and run after him to get something better, and get them back again if you can. So with the Jews. If the Lord was pleased to accompany the word with power to one, he would say to the others, Why, these Gentile ministers have been deceiving us. They have told us that we are to return to our own land; they have told us that the navy of England are the ships of Tarshish that are to carry us back. Why, they are all wrong together. Here is a man that has read the prophets better than we have, and he has shown that there is no inheritance but in Christ, no kingdom but in Christ, no jubilee but in Christ; that there is no name under heaven given among men, whereby we can be saved, but the name of Jesus.

"Jerusalem went away from the liberty of the gospel, and joined the bondwoman's family. Strange, then, if Jerusalem is to be restored, that the prophets should not know it, and that Jesus Christ himself and the apostles should not know it; or if they did know it, strange they should never preach it. But what does the apostle say? 'But Jerusalem which is above is free, which is the mother of us all.' 'So then,' he says, 'we are not children of the bondwoman'—that is, the literal Jerusalem—'but of the free,' as Isaac was; partakers of the yea and amen promises wherein the Lord hath sworn, 'In blessing I will bless thee.' Then you come to John the divine, the end of the Book of Revelation, and he does not give a single hint about the old Jerusalem. He tells us, 'The first heaven and the first earth'—meaning the Jewish heaven and earth—'were passed away.'"

"Baah, baah," he says, imitating the cry of the sheep. This may have sounded well in the "Surrey Tabernacle." It is rather low for us. It perhaps was a good imitation, but not in good taste. The dogmatism of the preacher is marvellous.

The King and the Kingdom. London: S. W. Partridge, 9 Paternoster Row.

THE author of this tractate is the Rev. John Kelly, minister of the Presbyterian Church in England. It is a very satisfactory exposition of Ps. cx. 1–4. It is able, often ingenious and beautiful, thoroughly orthodox, doctrinally and prophetically, and is pervaded by a spirit of warm piety. He gives a short but very interesting and sound outline of the fundamental views maintained in this journal as to "The Last Things." We give an extract or two:—

"The rod has been taken for Christ's royal sceptre, and Zion for the seat of His kingly authority, in a spiritual sense. Now the word *rod* has not this sense at all; the idea of punishment is always connected with it. The *rod* is the instrument of slaughter—of punishment. In this verse *rule* is also spoken of, but it comes after punishment has been inflicted—after the subjugation of Christ's enemies by His judgments, by His rod of power, His power-

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ful rod. The work of the Spirit is nowhere thus spoken of. There is no such confusion of ideas in Scripture. The work of the Spirit is always spoken of in the Old Testament in plain terms, or in emblematical language perfectly clear, intelligible, and impossible to be mistaken. . . . Again in the New Testament we read, not of the rod of power, but of the foolishness of preaching. The instruments are weak. True, it is 'the wisdom of God, and the power of God unto salvation,' but this power is only manifest to the eye of faith. Here, on the contrary, it is plain from the whole psalm, that a manifest visible power is spoken of, accomplishing its proper ends directly and visibly."

Again,

"Equally groundless is the idea that the Zion here mentioned is not the local mountain in Judea. In every place in Scripture (in the Old Testament at least) it can, I believe, be shown to mean the local, literal mountain, or to refer to the city or inhabitants of Jerusalem. If it be otherwise, on what principle are we to interpret it? When are we to call it the Church, and when the literal locality? If we are to say that it is the Church of God as now existing, when glorious things are spoken of it, are we also to apply to the Church the terrible things that are recorded against it? Judgment and mercy are spoken of it. Are all the curses to be applied to the literal Zion and Israel, and all the blessings to be appropriated by the existing Church? If, when Isaiah says, 'The Lord shall comfort Zion, he will comfort all her waste places, and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody,' we are to ascribe this to the Church, are we to refuse a similar application to the words of Micah the Morasthite: (Mic. iii. 11, 12,) 'Zion shall be ploughed like a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest'? . . . . The same faithful God who kept His word of threatening will prove true to His word of promise. The literal Zion, which is now the monument of the former, will, in God's time, be the scene of the latter. . . . . If the *Zion of prophecy* be allegorised, we see no reason why the *Zion of history* should not be so also. If the *Israel of prophecy* be allegorised, we see no ground for ascribing reality to the *Israel of the past*. Prophecy is future history revealed; and how can we meet rationalistic expositors of the latter, if we apply their principles to the interpretation of the former? The event, then, for which Christ is waiting, and which in the second verse is particularly predicted, is His return for the twofold purpose of judgment and mercy, to destroy His enemies, and to establish His kingdom of righteousness and peace universally.

"This verse (ver. 3) has been a puzzle to translators. They do not know exactly how to render it; but the comparison is evidently between the people of the Messiah and the dew: that as in the morning the ground is covered with the dew, and is equally and universally covered, every blade of grass having its separate drop—there is not a drop here and a drop there, a cluster of drops in one spot and a cluster in another, but an impartial and universal distribution of it over the surface of the earth. So the work of grace here spoken of will issue in universal conversion; and as the dew does not take long to gather—in one night the earth is covered, the drops gather simultaneously—so the universal conversion spoken of will be sudden, and as simultaneous as possible. And as night after night the dew falls, morning after morning the earth's surface is covered, so when the day of Christ's power comes a nation shall be born in a day, and during its whole continuance, the successive generations of men will be born from above in continuous order and beauty, as the dew, which, morning after morning, adorns and refreshes the face of nature.

"Some have supposed that the words, 'from the womb of the morning' refer to the new birth from above. May they not mean the dawn of the day,

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of universally diffused and received light? That period is often called the day, in contrast to the present night, when darkness covers the earth, gross darkness the people. St Paul says, 'The night is far spent, the day is at hand.' The event here foretold will take place, or begin to take place, at the dawn, the first blush of the millennial day. The interpretation, assumed as the basis of this exposition is, that 'thy youth'—thy young men, *i.e.*, thy spiritual offspring—'shall be as the dew.'"

We most cordially recommend this little book, and are glad to find that sound views of prophecy are not unknown in the denomination to which the author belongs.

Christocracy; or, Essays on the Coming and Kingdom of Christ, with Answers to the Principal Objections of Postmillenarians. By JOHN T. DEMAREST and WILLIAM R. GORDON, Ministers of the Gospel in the Reformed Dutch Church. New York: A. Lloyd, 115 Nassau Street. London: Trübner & Co., 60 Paternoster Row.

THIS is one of the many American works on the subject of the Lord's second coming, which show the hold which that subject is beginning to take of the minds of our transatlantic brethren. It is an excellent *résumé* of the whole subject. The following is its statement of the true principles of interpretation:—

"Certain rules have been laid down by learned men for our guidance in the interpretation of the Bible, which the Church accepts as self-evident. It is proper that we state them in the front of this essay.

"Ernesti says, 'There is, in fact, but one and the same method of interpretation common to all books, whatever be their subject, and the same grammatical principles and precepts ought to be the common guide in the interpretation of all.' 'Theologians are right, therefore, when they affirm the *literal sense*, or that which is derived from the knowledge of words, to be the *only true one*; for that mystical sense, which is incorrectly called a sense, belongs altogether to the thing, and not to the words.'

"Hooker says, 'I hold it for a most infallible rule in expositions of sacred Scripture, that when a literal construction will stand, the furthest from the letter is commonly the worst. There is nothing more dangerous and delusive than that art which changes the meaning of words, as alchemy doth or would the substance of metals; making of anything what it listeth, and bringing in the end all truth to nothing.'

"Barnes says in his commentary on Matt. xvii., 'The Scriptures should be taken just as they are, without any attempt to affix a meaning to them which the sacred writers did not intend.'

"M'Clelland, our own honoured preceptor, has given these rules in the following forcible language:—

"1. 'The object of interpretation is to give the precise thoughts which the sacred writer intended to express. No other meaning is to be sought but that which *lies in the words themselves as he employed them*. In all cases we should take a sense *from* Scripture rather than bring one *to* it. This rule is fundamental, yet how often is it violated!'

"2. 'The same method must be followed in expounding Scripture which we employ in searching out the meaning of other books. It was indited to

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men; it speaks to men in the language of men; and was understood by those to whom in ancient times it was addressed, as they understood any other communication. The design of God in giving it was to communicate certain ideas, in order to which He must speak to us *just as others do.* Words call up to us ideas, not by any native signification, but by compact, and every one in speaking is supposed to conform to the bargain. If he does not, but employs language in a different sense from that established by common use, he is, to all intents and purposes, a *covenant-breaker.*'

"3. 'The sense of Scripture is, in general, ONE; we are not to assign many meanings to a passage. Words have, indeed, a variety of significations, but they cannot have this variety at the same time.' 'The transgressors of this rule are the Allegorists and Mystics.' After giving specimens of their interpretation, he thus continues: 'Such schemes are to be utterly rejected. They destroy all certainty of interpretation, taking the ground from beneath our feet, and making Scripture a nose of wax, which every one may twist into the shape that pleases him best.'

"Prof, Stuart says, 'The Bible is addressed to our reason and understanding and moral feelings; and, consequently, we are to interpret it in such a way as we do any other book that is addressed to these faculties.'

"Judge Lewis, formerly of the district of Louisiana, a gentleman of no ordinary legal acumen, gives the following rules of interpretation:—

"'1st, We are bound to understand what a speaker or writer says to us in that sense and meaning which he intends to convey; and his meaning and intention are always to be collected from the true and legitimate meaning of the language he employs, as that is settled by universal usage and consent.

"'2d, The literal sense is the true and legitimate sense of language, to which we are bound to adhere in our interpretation of what any writer or speaker says to us, except in those cases where it is *apparent*, from the subject considered, in connexion with the language employed, that its author intended it to be understood in some figurative sense.

"'3d, If no such intention be *apparent* in what any writer or speaker says, still, if we understand it in its literal sense, it may involve an absurdity, or conflict with something he has stated elsewhere; in such cases, we not only may, but we are bound to reject the literal meaning, and seek for a figurative interpretation that will remove the difficulty, and render consistent all the author has said.'

"Legal science proceeds upon these rules in the interpretation of all documents, papers, and evidence brought into court, recognising no other sense to be put upon language but two—*literal* and *figurative.* No sentence or period can be constructed in figurative language, unless there be a figure in it, clearly expressed or implied; and no term in such sentence can have any other than a *literal* signification, because figures of speech are not found in terms, but in their application to subjects to which they do not properly belong. For instance, in the phrase, 'Judah is a lion's whelp,' all the terms must be understood in a literal sense before we can pronounce upon the figurative character of the expression. Evidently, the figure is not in the term of the subject, but in the *affirmation* made, which can only be ascertained by the literal sense of the terms used.

"'It is, in my opinion,' says Greswell, a learned author often quoted by Alford, 'a dangerous and truly objectionable principle on which to proceed, either in ascertaining the speculative doctrines or in defining the practical duties of revealed religion, to assume that the words of Scripture, in a given instance, and with respect to the particular article of faith or moral obligation dependent upon them, were ever intended to mean either more or less than what, to the common-sense of the great bulk of mankind, for whose benefit and instruction they were given, when properly exercised upon them,

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they appear to mean, or can really be shown to mean. Nor do I know of any way wherein the common-sense of the great bulk of mankind can ordinarily be exercised upon the words of Scripture to determine their meaning, except by applying to its language the same criterion by which it judges of the sense of words in general; which is their natural, obvious, and primary construction, according to the rules and idiom of the language or dialect in which they happen to be expressed.

"'To adopt any other method of arriving at the true sense of the Scripture but this, is to substitute an indefinite and capricious standard of interpretation, taken from I know not what imaginary notions and preconceived opinions of the interpreter himself; and consequently, of as many kinds as there can be peculiar principles and notions of different expositors, all equally arbitrary and precarious, and all equally unsatisfactory to any but those who first set them up and apply them. If there is any one principle of interpretation, which, from the nature of the case, is not liable to vary; which is founded in the reason of things, and cannot accommodate itself to the particular tastes or prejudices of individuals, it appears to me to be this, that we take the words of Scripture as we find them; that we endeavour to ascertain their true grammatical sense, according to the plain and simple and obvious meaning of the language itself.'

"Colridge says, ('Aids to Reflection,' p. 57,) 'In arguing with infidels, or with the weak in faith, it is a part of religious prudence, no less than of religious morality, to avoid whatever looks *like* evasion. To retain the *literal* sense, whenever the harmony of Scripture permits, and reason does not forbid, is ever the honester, and, nine times out of ten, the more rational and frequent interpretation.'

"Surely it is apparent that common honesty requires all men of the pulpit, of the bar, of the forum, everywhere to interpret language by the same rules, and according to a uniform method. No one ever thinks of doing otherwise, except the minister of the Word of God, whose business is to simplify, by a rational exegesis, that sacred Word to the smallest capacity. We shall never cease wondering at the phenomenon of the FOG, transmitted from generation to generation through our worthy expositors of the Word of God, who have dealt with it as they never dealt with the word of man; who have explained important terms and even large portions of it in direct contravention of their own admitted laws of interpretation, and in such a way as no other expositors deal with the works of the mighty dead, yet alive among us by the force of their genius."

The Jubilee Rhythm of St Bernard of Clairvaux on the Name of Jesus and other Hymns. By the Rev. Dr EDERSHEIM, Torquay. London: J. Nisbet & Co., 21 Berners Street. 1867.

DR EDERSHEIM has given us some admirable translations from the Latin in this volume, and some very superior original hymns. We give the half of one, and the whole of another. The first is an ascension hymn:—

"Behold, above, our Risen Head
His work on earth hath pled—
Lo! death is captive led,
And life in rich effusion shed:
Hosannah, David's Son,
For victory is won!

"With twofold blessings we are blest—
Not gone away, but gone
Is God's eternal Son,
Preparing us a place of rest:
Hosannah, David's Son,
For victory is won!

"And better blessings yet shall greet;
For, as He went on high,
Returning from the sky
The Saviour here on earth we meet:
Hosannah, David's Son,
For victory is won!

"His voice the earth and heaven shakes—
O day for ever blest,
When those in Christ that rest,
Archangel's mighty trumpet wakes:
Hosannah, David's Son,
For victory is won!

"The Spirit came, the gift of grace,
One longing, LORD, is still'd,
One promise is fulfill'd—
And now we wait to see Thy Face:
Hosannah, David's Son,
For victory is won!

"Now praise Him, heaven, and earth, and deep,
And ye seraphic choirs,
That strike the heavenly lyres,
Accord with one eternal sweep:
Hosannah, David's Son,
For victory is won!"

The second is a most touching memorial of domestic sorrow:—

"OUR LONELY HOME.

"'Tis Sabbath in our lonely home—
For solemn, low, and still
Are all the men that go and come,
And speak of Thy good-will.

"'Tis Sabbath, children, sure, to-day,
For empty is her place;
And she has gone from us to pray,
And worship at Thy face.

"'Tis Sabbath, sure, and Sabbath-rest
For ever does she take,
In glory there among the blest,
Where nought her rest can break.

"'Tis Sabbath, children, sure, to day—
For angels have been here,
And as they bore her by the way,
Bespoke the Saviour near.

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"Full sure 'tis Sabbath-day, my love,
For death hath lost its sting;
And thou art now with Christ above,
Where all of triumph sing.

"Hush, children dear, we must not weep,
For Sabbath days are blest;
The week had toil and anguish deep,
The Sabbath brought her rest!"

A Refutation of Certain Charges made by the Brethren. London: Houlston & Wright, 65 Paternoster Row. 1867.

THE "Plymouthists," or "Brethren," as they name themselves, are now split into many parts, each thoroughly isolated the one from the other. They began by affirming that the Church was "in ruins;" and they are now themselves "in ruins." Of all sects we know they are the most sectarian, the most unlike the primitive Church in spirit, in doctrine, or in deed. The Darbyites, headed by a Diotrophes of no common self-will, denounce every one who differs from them in no ordinary language; which language is not seldom retorted vehemently.* As they are becoming noted for the unholy bitterness of their words, so are they departing farther and farther from the faith once delivered to the saints. Professing union, they labour to divide all churches, compassing sea and land to make a proselyte—"creeping into houses, and leading captive silly women;" professing meekness, they display an amount of spiritual pride which

* The following flyleaf is in circulation. We dare not print the whole of it—at least the names, lest we should incur an action for damages—so libellous are the denunciations. But we give it as a specimen of the language now bandied between these contending Darbyite parties; and we can testify it is not at all worse than what we have seen in private letters. It is headed by the text, (Isa. iii. 12,) "Children are their oppressors, and women rule over them;" and runs thus:—

"I, Alexander Stewart, of No. 3 George Place, Guernsey, do hereby, in the presence of the living God, and of this congregation of professing Christians, solemnly charge . . . . who is one of you, and a recognised teacher among you, with deliberate falsehood and malicious slander, whereby he has caused the insanity and death of several persons, and the anguish and hopeless confusion of hundreds more; and I call upon you, according to your professed principle of judging sin in your midst, (1 Cor. v. 12,) to examine the facts in this case, and judge accordingly, or for ever underlie the guilt of cloaking sin and stifling inquiry. Whenever called upon, I am ready to prove this charge.

"*N.B.*—Nothing but a solemn sense of duty, both to God and man, could compel me to take this step, as the scriptural and right way of vindicating truth and exposing wickedness. The man, whom here I charge, having been foiled in his aim and snubbed in London, actually went through those provincial towns where he knew I was beloved and popular, such as Birmingham, Wolverhampton, Stafford, Manchester, Rochdale, &c., belying and slandering me, and unto this day he has, by trickery and intrigue, eluded

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is incredible in men professing godliness, as if all others were unbelievers, and they the models of doctrine and holiness and charity.

We think it right thus to speak out, that Christian people may not be deceived by them. We are persuaded that our language is not stronger than is needful.

We thank Mr Cox, jun., for this excellent and satisfactory pamphlet. It shows the Darbyite zeal for sound doctrine, in the case of Mr Newton, has been a mere pretext for attacking an obnoxious rival. These sectarians have become the champions of worse heresies than anything charged against Mr Newton.

"The new division which has thus taken place amongst the Darbyites, affords another illustration of retributive justice. Mr Darby, who was once a friend and colleague of Mr Newton, separated from him on the alleged ground that he held and taught heretical and blasphemous doctrines. Eighteen years ago he issued a decree which, says Mr Dorman, excluded from fellowship and communion 'Christians, in other respects upright and blameless, not because they held Mr Newton's doctrine, or have the least leaning towards it, but because they cannot abjure all association with those who, at some time or other, have received into fellowship persons who, in some way or other, have been connected with Mr Newton's doctrine.'

"The words, 'With what measure ye mete, it shall be measured to you again,' contain a principle illustrated by the present case. Those who for twenty-eight years have been in close fellowship and communion with Mr Darby, have now separated from him on the ground that he holds similar doctrines to those which he has falsely attributed to Mr Newton. Mr Darby's charges, as has been already stated, had no foundation in Mr Newton's writings; but how far all the charges brought against Mr Darby by his late followers, can be substantiated from his works, I will not venture to say. I am inclined to think that in some things his accusers may have misrepresented his meaning, but this will not altogether surprise any one who has tried to understand his writings.

"The unchristian spirit and intense bitterness, which characterise those who have endeavoured to carry out the 'exclusive principles' of their

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justice. But now, I have at length come up with him, and confront him before you.

"The bones of my murdered wife, which moulder in their midst, call aloud to heaven for judgment on the leaders of a deluded and perfidious faction.

"To the congregation in Guernsey, known as 'The Brethren, Plymouth Brethren, or Darbyites,' met in Valnord Road, the above charge was addressed and read on the 11th August 1867, and then and there laid on the table before them."

We do not know the merits or demerits of the parties or the quarrel. But the above circular indicates a fearful state of things among the Darbyites. They seem more like Mormons than Christians; and will require the interference of the civil magistrate. We have long heard of the fierceness of their intestine divisions, and of the unchristian language which they use one towards the other—language truly intolerable; but from the above paper it would appear that matters are getting worse and worse. The most malignant passions of fallen humanity seem let loose among them, as if for their spiritual pride and boasting they had been given over both to speak and do those things which are not convenient.

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leader, cannot be described, nor the sad results over-estimated. Mr Darby and his followers have created divisions and dissensions in churches, and brought discord and disunion into families where previously Christian love and concord reigned. And many minds, after being fascinated with the novelties and lofty claims of the system, have become miserably distressed, and almost driven to despair by the bondage into which they have been led. This system is forcibly described by Mr Dorman :—

"'As an immense ecclesiastical ramification, which is everywhere subject, and in all things, as to its order, doctrine, and discipline, to Mr D.'s decrees, enforced by an ubiquitous, unseen spiritual supervision, from which, as there is no escape, so is there no appeal . . . . narrow and sectarian, and as hard also, as the domination of man can desire it.'

"Mr Dorman confesses that for eighteen years he was engaged in 'schooling Christians, young and old, ignorant and well informed, in the mysteries' of Mr Darby's decree; that his heart has been withered by this cruel work, and that he cannot any longer pursue it. He does not, however, acknowledge the unrighteousness of the course pursued against Mr Newton, but still condemns him without referring to any of his writings, except to one of the withdrawn tracts, which he does not state has been withdrawn. It is quite clear that Mr Dorman has been reading Mr Newton's writings also 'under a perfect illusion of mind.'

"I will not further remark on these unblushingly dishonest and degrading practices, except to add that Mr Ryan and others, who act in a similar way, appear to believe that the condemnation of Mr Newton is of supreme importance, and that the end will justify for its attainment the use of any and every possible means. I am also inclined to believe that the view which many of the Brethren hold, that they have nothing whatever to do with the law as a rule of conduct, is also held by Mr Ryan; and that if he does recognise the command, 'Thou shalt not bear false witness against thy neighbour,' as in any way binding upon him, he quite loses sight of it when he has to do with Mr Newton. 'Prejudice,' says an old proverb, 'has neither eyes nor ears.' Perhaps the most charitable view to take of Mr Ryan's conduct would be, to consider that, in this case at least, he has not now the power of discriminating between truth and error.

"I am almost driven to the conclusion that Mr Ryan has made up his mind to do all in his power to injure the character of Mr Newton, and destroy his influence as a Christian teacher. He professes in his pamphlet a tender solicitude for 'recent converts,' and under the guise of guarding them from dangerous error, seeks to fasten upon Mr Newton doctrines which he has always repudiated. To be thus misrepresented, and accused of holding that which he would rather lay down his life than promulgate, is no small trial to a sensitively Christian heart. Mr Newton has been, however, graciously strengthened to bear this deep sorrow for many years; and while his accusers have been railing against him, and spending their time, money, and energies, in fulminating charges, he has been quietly and steadily employed in teaching the very truths which they have persistently accused him of denying. To unprejudiced minds this has been abundantly evident both in his numerous works and public ministrations; and this faithful, unostentatious service has been greatly owned and blessed by the Lord, who has used his gospel statements and tracts in the conversion of many souls; and made him the honoured instrument of bringing many to realise peace and acceptance with God through the finished work of Christ; and of establishing others in the faith and hope of the gospel.

"He has been thus building up the fabric of truth, which his opponents have been assiduously engaged in pulling down. For, although they are *professedly* employed in defending the truth, any thoughtful mind will easily discover, that they are *really* assailing the creeds and confessions of Protes-

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tant evangelical Churches, and are destroying the great landmarks of Christianity. While manifestly carrying on a crusade against *one* of the servants of the truth, they are really opposing and resisting *all* true evangelical Christians. The extent to which they have succeeded in introducing their own novel and peculiar system, and the sad results which have followed, are but little estimated by those who do not know their devices.

"No one is better acquainted than Mr Newton with the dangerously unscriptural character of their system; and no one has more thoroughly and ably opposed their peculiar doctrinal and ministerial views; and yet, strange to say, it is generally supposed that Mr Newton belongs to the Brethren. His official description,—'Minister of a congregation of Protestants holding the creeds and first eighteen articles of the Church of England, but rejecting her order and ritual,'—is, of itself, quite sufficient to show that he does not belong to a body who ignores all creeds and articles, and who hold loose democratic views of ministry, and do not recognise 'pastors and teachers as the definite ordinance of Christ.'

"In conclusion, I would appeal to all Christians who desire to maintain those foundation truths of Scripture for which our Reformers laid down their lives, and would earnestly ask them to inquire whether these things, which I have written, are or are not true; and to 'judge righteous judgment' respecting them."

We have no wish to take part in these unseemly controversies, in which a Mr Kelly, and a Mr Ryan, and Mr Darby, are so prominent. If they will bite and devour one another, we must leave them to be consumed one of another. "O my soul, come not thou into their secret."

A Solemn Appeal to the Brethren in London and elsewhere, regarding the error that is asserted among them, of the Unatoning Death of Christ. By W. H. D. London: Houlston & Wright, Paternoster Row. Bristol: J. Wright & Co., Thomas Street.

Are the Darbyites Romanists? or, are they Unitarians? or, are they both? They hold the Popish doctrine of the superiority of the Old Testament to the New Testament saints. They hold also the "Unatoning Death of Christ." There is hardly one doctrine of the Reformation which they hold in its integrity. There is no sect in the present day which has advanced so many novelties, and which repudiates so many old and venerable Bible truths. The author of the present pamphlet has been for many years a Darbyite; but now can no longer tolerate their heresies, and comes forth to protest against them. Let us hear him:—

"Meantime it must be premised, that while these doctrines are being defended, and re-stated, in less ambiguous terms than at the first, they are at the same time attempted to be explained away, and in their intrinsic character almost universally denied. This may be an indication of the double dealing which the conscious defence of error necessarily demands; but it is not hazarding much to assert that it never is the mark of the open advocacy of truth.

"Almost immediately after the publication of my pamphlet, my attention was called to the following passage in the *Bible Treasury*:—'The smiting of the shepherd expresses his utter humiliation as Messiah, *cut off* and

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having nothing "I will smite," &c., refers to God's giving the Lord up to feel the reality of his rejection and death. No doubt, atonement was therein wrought out. Smiting is a more general term; and though Christ takes it from God, it was literally His enemies that did the deed. . . . . Smiting was the loss, so to speak; atonement was the gain of all. Now that which was properly expiation or atonement was not the pure, however precious, act of Christ's death. Of course, death was necessary for this as for other objects in the counsels of God; but it is what Jesus went through from and with God, when made sin, it was what He suffered for our sins not only in body but in soul under Divine wrath that the atonement depends on. Many beside Jesus have been crucified, but atonement was in no way wrought there. Many have suffered horrors of torment for the truth's sake in life up to death, but they would have been the first to abhor the falsehood that *their* sufferings atoned for themselves any more than for others.'

"There is a passage also in *The Present Testimony* of the same date, of precisely similar character, on which I bestowed a few cursory remarks in an 'Appendix.' This I will also quote, as it is possible that many of my readers may not have the book at hand. 'There was, too, to him, in addition to the pain of death, the *legal curse* appended, by God's righteous judgment as king of Israel, to the form of the death, as it is written, "Cursed is every one that hangeth on a tree." But this *curse of the law* was not the same thing as the wrath, when He cried out, "My God, my God, why hast thou forsaken me!" *The thieves bore it as he did.* . . . . But the cross had been endured by many an unrepentant rebel against man and God; and the cross in itself would not take away sin. Yea more, while the time in which He endured the cross was the period in part of which the wrath came on Him (when he endured the wrath of God's judgment against sin) He only of the three that were crucified together, could or did bear that wrath; and the agony of that wrath, if His alone of the three then and there crucified, was distinct from, though present to Him at the same time as the agonies (infinitely lesser) of the cross of wood.'

"My first observation on these extraordinary passages—the mere transcribing of which produces a pain and grief it is hard to repress—is as to the singular character of remark by which they are pervaded. The purport of the one passage is to show that atonement is not in Christ's enduring the *smiting of God*, nor *in His death.* The other is to prove that atonement is not in Christ's *enduring the cross*, nor in His bearing *the curse of the law.* This single point of difference being noted, their import is the same, and their whole strain shows that they are intended to establish a doctrine derived from a common source.

"I turn now to notice the force of the statements themselves,—

"First, *Atonement is not by the cross of Christ.* For the *Present Testimony* says, 'The cross had been endured by many an unrepentant rebel against man and God; and the cross in itself would not take away sin.' And the writer is speaking of *Christ's* cross.

"Second, *Atonement is not by Christ's enduring the curse of the law.* Though the apostle says directly that atonement was by this means, viz., that 'Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, "Cursed is every one that hangeth on a tree."' But redemption, whether for Jew or Gentile, there is none without atonement. Morally they are interchangeable terms. But no; the *Present Testimony* says, 'This curse of the law was not the same thing as the wrath . . . . *the thieves bore it as He did,*'—quoting, 'Cursed is every one that hangeth on a tree,' to prove it, and with exactly the *reverse* intent for which it is quoted by the apostle.

"Third, *Atonement is not in Christ's being smitten by God upon the cross.* For the *Bible Treasury* says, '*Smiting* was the loss of all.' 'The *smiting*

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of the shepherd expresses His utter humiliation as Messiah,' cut off and having nothing.' And it is directly opposed to atonement, which the writer says would have been 'the gain of all.'

"Fourth, *Atonement is not simply by Christ's death.* Though Scripture says, 'We were reconciled to God by the *death* of His Son.' But the writer in the *Bible Treasury* says, 'That which was properly expiation or atonement was *not* the pure . . . . act of Christ's death!'

"Christians; which testimony is to be believed? The testimony which declares that 'Christ *died* for our sins, according to the Scriptures;' or the testimony whiches teach, so unequivocally, *Christ's unatoning death?*

"It is not that atonement is *absolutely* denied by them. But it is denied to be where God, by the Scripture, has declared it to be. And to what end is this? Simply and alone in order to sustain a *hypothesis* concerning the application and *interpretation* of certain psalms, and parts of psalms, which Scripture nowhere sustains. Apart from this, it is but a brain-spun theory at direct variance with the whole testimony of Scripture, as I shall directly show. Meantime, take the following points, in proof that Christ's *unatoning death*—a heresy surely of this day—*is certainly taught.*

"First, *The cross* was the means of Christ's *death.* Who will question it? 'Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have *crucified* and *slain.*' Their crucifying Him was the means by which He was *slain.* But according to this theory there is not atonement in this. For it is said, that 'the cross in itself'—and it is *Christ's* cross that is spoken of—'would not take away sin.' It is in vain that Scripture has said, 'He made peace by *the blood of His cross.*' For, as to this, we are told that Christ was only 'one of the three that were crucified together!'

"Next, Christ's bearing the *legal curse,* or the curse of the law, was *death.* None, I suppose, will question this, since Scripture says, 'The God of our fathers raised up Jesus, whom ye *slew* and hanged on a tree.' The application of which is given by Paul in the Galatians thus: 'Christ hath redeemed us from the curse of the law, being made a curse for us: as it is written, "Cursed is every one that *hangeth upon a tree.*"' But it is said, '*the thieves bore it as He did,*' as a proof that atonement is not here.

"Again, Christ's *smiting from God*—which is now allowed by Mr Darby to have been only on the cross, though formerly contended against—is His smiting to *death.* But so far from there being atonement here, the writer in the *Bible Treasury* tells us, as a reason to the contrary, 'His enemies literally did the deed,' [we shall see what force there is in this by and by;] and that it was 'Messiah's being cut off,'—*i.e.,* by the smiting of God—'and having nothing!' And he further tells us that this '*smiting*'—by God on the cross of His beloved Son, let us remember—'was the loss of all.' It is true, he adds, 'so to speak,' which makes one sure that he felt, in some degree, the hazardous character of his assertion and doctrine. Still he proceeds *argumentatively* to oppose this *smiting* to atonement, which he says 'was the gain of all.'

"Finally, In terms it is said, Christ's *death* is not atonement. 'That which was properly expiation or atonement, was not the pure, however precious, act of Christ's death.' Now, what is 'the *act* of Christ's death,' but—Christ's *death?* And what is 'the *pure act* of Christ's death,' but *simply* Christ's death? He may call it a 'pure and a precious act,' but it is only to declare that, however precious, it is *not atonement.*

"At length then, we are fairly at issue. And I assert that the whole of Scripture which speaks of Christ's death and His cross, and smiting, and bearing the curse, and atonement, is in direct contrariety to this doctrine. And all that these writers have to oppose to this unfaltering testimony of the Divine Word, is a theory, an assumption, a gratuitous conclusion,

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founded on their *own interpretation* of certain expressions in the Psalms. In a word, these expositors of Mr Darby's doctrine have landed us in the direct and undisguised heresy of *the unatoning death of Christ*. For, in whatever aspect that death is viewed—as I have shown—it is declared, that there is *not atonement* in it. Wherever else atonement may be, it is asserted that it is not in Christ's *death*.

"Does not the heart resent the very thought of these sufferings of Christ, which the apostles present as the only ground of atonement, being thus haughtily set aside, or given over as a class for the accomplishment of an object of which the Scriptures never speak at all? For I assert—and it is easy to contradict me if I am wrong—that Scripture never speaks of Christ suffering governmental wrath—or smiting from God—whoever were the instruments of it, except in atonement.

"I do not reason upon the subject. It would be folly if I did; Scripture is my only guide. It was once, too, the guide of those against whose baseless speculations—as to any Divine support that can be claimed for them—I now write. And when I recall the way in which a far less dangerous and pestilential error was met—contrasted with the supineness with which these inroads on the most fundamental of all truths are now viewed—I am driven upon the conclusion that the profession of zeal for Christ and truth was either then or now, a mere *pretence!* Pardon the expression. You have forced the conclusion upon my mind.

"I thank God that in this controversy I know what I am doing, and on what ground I stand. It is one of those occasions in which the heart feels too keenly to be silent; and, perhaps, too strongly to be wrong. I am contending against the desecration of my Lord's sorrows in Gethsemane; against the mutilation of His cross; against His being under the smiting of God except in atonement; and against atonement being taken away from His death. I am contending for Christ in His integrity, as revealed in the sure Word of God. Moreover, I am contending for the *ultimate authority* of the apostles in presenting Christ, and Him crucified, against the speculations of men, however able and devoted they may be. I am not attempting to shut out what the Scriptures teach concerning the mystery of His sufferings and death; but men's thoughts and speculations which have been thrust into this sacred subject, to the utter subversion of what God has declared. For atonement and for God's glory in this wondrous work—I know it well!—I need Christ born, a man amongst men,—trained in sorrow and suffering, as the Gospels present Him; yet withal the Son of the living God—'God manifest in flesh.' I need Christ who, though in the form of God, humbled Himself and was obedient unto death, even the death of the cross. I seek not to shut out the reality of His being 'in all points tempted like as we are, sin excepted;' nor His anticipative sorrows; nor His sufferings in soul, when forsaken of God on the cross for our sins. But I refuse a Christ smitten by God on the cross *unatoningly*, and under His governmental wrath. I utterly reject the thought of what Christ must be, and what He must suffer, as concluded from the condition and sufferings of a Jewish remnant; and from a mere human interpretation of certain expressions in the Psalms which have no warrant for their application to Christ in the New Testament. In a word, I refuse the assertion that there was not atonement in Christ's death on the cross; that there was not redemption in His bearing the curse of the law; that His being smitten by God on the cross was the loss of all, and the opposite of atonement; and that there was not propitiation in His death."

These extracts are sufficient to demonstrate the Socinianism which now prevails among the sect. The "UNATONING Death of Christ!" this is now one of the Shibboleths of Darbyism.

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Extracts.

Brazil.

"Under the pressure of the causes already stated, a hopeful change has been wrought in the capital, and I trust will extend to the provinces. Public meetings have been held to discuss the questions of the day, and to take measures to attract to Brazil a powerful current of immigration, to substitute, as soon as possible, free for slave labour, and develop the resources of the country. The call for these extraordinary meetings was signed by the most influential men in the community, and the attendance was large and highly respectable. The immediate result has been the organisation of an international association of immigration, whose aims are distinctly defined to be the removal of the material and moral obstacles at present hindering the colonisation of Brazil. These latter are specified, with the most commendable frankness, as consisting in intolerant, unwise, and foolish laws, traditions, and customs, restraining religious, civil, and social liberty. Civil marriage is contended for, and the whole influence of the association is to be exerted to secure from parliament a modification of the existing legislation on this subject. Many of the speeches made had the true ring about them, and, as I listened to them, I mentally said to myself, 'Truly the world does move.'

"The daily journals unanimously support the popular movement, and my hopes are strong that soon every vestige of the intolerant legislation of the past will disappear from the statutes of Brazil. The immediate result is an extravagant appreciation of everything American. The history of the United States, her growth, and the prodigious display of force made before the whole world, are commented upon in terms which ought to satisfy the vanity of the most ardent American. There is, too, a disposition to look into the religious history of the United States to get the key to her greatness. The separation of Church and State, the Sunday-school, the Christian Sabbath, and the Bible in the hands of all the people, are topics upon which the missionary—and, above all, the American missionary—can with far more ease than formerly secure a hearing. This movement is full of promise. It betokens the breaking up of old and traditionary habits and ideas. Rome has everything to lose by changes of this kind, and the dicussions which always attend them.

"Yet the fall of Rome is not necessarily the triumph of Christ's kingdom. An evangelical paper of Italy, which I receive, asks with great reason, 'Who is to be the pope's successor?' Will he be the Lord Jesus Christ, or the demon of unbelief? The progress of unbelief is most alarming. Where the gospel is not a power in the heart, the revolt from civil despotism ends in licence and social dissolution, and the fall of religious tyranny is the holiday of infidelity, and this is moral

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death. When I think of the coming emancipation from the yoke of Rome of hundreds of millions of unthinking beings, with the fabric of their old faith tumbling about their ears—compelled to act and think for themselves, yet without fixed principles—I long ardently to see the Church of Christ clothed with light and strength for a desperate struggle with the powers of unbelief. The work of demolishing goes on at a frightful pace. Where are the builders of this true temple? There is no time to be lost. Brethren, we must make haste to *build.*"

Correspondence.

To the Editor of the Quarterly Journal of Prophecy.

Dear Sir,—In the July number of your Journal, following the erroneous statement of the editor of a respectable religious periodical, I believed Mr Elliott's version of Rev. x. 6 to be, "the time is not yet come." On further inquiry, it appeared that Mr Elliott's translation and explanatory comment are, "*that time shall no further be prolonged,* and soon the end shall come."

The learned author of the "Flora Apocalypticæ" appears to think that what is recorded in the first four verses of Rev. x. has especial reference to what occurred between A.D. 1514 and 1520. In the former year were the election and coronation of Leo X.; in the latter, Luther, "by the hands of the common hangman, committed to the flames the Papal Bull, with the decretals and canons accompanying it." The fifth and sixth verses may descend a little nearer. Let us assume 1550 as the date in the Apocalyptic chronology of the Covenant-Angel's oath. Of course this date (we might have taken one nearer to 1520) is assumed merely for the purpose of illustration.

On Mr Elliott's view, the statement, "That time shall no further be prolonged, and soon the end shall come," describes the interval between the utterance of the Covenant-Angel's oath and the blast of the seventh trumpet. The subject of the angel's oath, and the terms in which it is expressed, seem to lead us to infer that this interval is absolutely, and not comparatively, short.

Now Mr Elliott considers the seventh trumpet to have sounded about 1790. Accordingly, on his view, two hundred and fifty years intervene between the utterance of the Covenant-Angel's oath and the sounding of the seventh and last trumpet. With sincere respect for the learning, research, and sagacity in discovering striking coincidences displayed by the author of "Flora Apocalypticæ," it appears to me that the emphatic language of the angelic oath is unfavourable to the notion of the long interval of two centuries and a quarter.

II. Pope Leo X. easily leads the mind to Pio Nono, who, having distinguished himself in 1854 by the authoritative promulgation of the dogma of Mary's immaculate conception, has very recently (in 1867) been guilty of an equally childish, though perhaps not equally blasphemous piece of folly, in adding some twenty-five new saints to the papal calendar. How marvellously complex are the arrangements of the Divine providence! When the Most High was preparing to afflict the American States for their determined support of the slave trade and slavery, who would have thought that through the western civil war an opportunity would arise for inflicting a dangerous

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wound on the Papacy? Yet we may, perhaps, without irreverence or presumption, think that this was the case. The apparently bright prospects of the American Confederates encouraged Napoleon to offer, and the Austrian Archduke Maximilian to accept, the imperial crown of Mexico. If in 1866 the two great armies of Austria had been led by Albert and Maximilian, Austria, *the right arm of papacy,* might not have been victorious, yet we may think she would not have been paralysed. And had Juarez spared the life of Maximilian, and sent him back to Europe, before the end of 1868, Prussia might have had grave cause to regret the return of a brave soldier, disciplined in the school of adversity.

III. It is not easy to connect the names and acts of Leo. X. and Pio Nono with the able article on "Sabbatical Years and Jubilees" in the April number of this journal. The author writes, p. 138, "We think it is a matter of great importance to have the series of Sabbatical years firmly established; and it is for this reason that we have, in the preceding pages, entered so fully into the calculations necessary for this purpose, with the satisfactory result of confirming the conclusions on this matter of the author of 'Messiah the Prince.' But the objection still remains, that to make out this Sabbatical period it is necessary to follow the statements of Josephus instead of those of Scripture."

Such an acknowledgment from so competent a writer is calculated to discourage the hope of recovering the true jubilean and Sabbatical key until the return of the tribes to the land of their fathers.

A CONSTANT READER.

To the Editor of the Quarterly Journal of Prophecy.

SIR,—As a sequel to a letter which you favoured me by admitting into your last journal, I am induced to send you the accompanying one, which, though immediately addressed as a protest against *individual* error in a *parish,* yet as the doctrine it refers to is now so warmly assailed by many of the clergy of the Church of England, and by some who, even in our day, expect to "witness the extinction" of what they term "the millenarian scheme," perhaps you may deem it expedient in defence of truth, evidently in advance of many otherwise exemplary Christians, apparently little suspecting that in assailing it they in fact are seeking to destroy much of the gospel message—of that "length, and breadth, and depth of Christ," &c.—in the defence of which they are commissioned to give publicity to it. C. J. H.

DEAR SIR,—As a member of your congregation who, after many years of prayerful study of the Word of God, has become persuaded of the truth of the *premillennial* glorious personal "appearing of the great God and our Saviour Jesus Christ," and one, moreover, who esteems it a duty and a privilege to be prayerfully "looking for that blessed hope" of the true Church, striving thus, through the realisation of those promises to attain to the perfection of faith, so "coming behind in no gift," but "waiting for the revelation of Jesus Christ;" I was necessarily grieved last Sunday evening by your (as I believe) very erroneous application of the words of the prophet Amos, (chap. v. 18,) "Woe unto you who desire the day of the Lord," &c.—a woe, I submit, applying rather to persons who make light of God's threatenings, &c., than, as you infer, condemnatory of the prayerful hope of Christians who, responding to the Saviour's last consolatory promise, "Surely I come quickly," reply, "*Even so, come, Lord Jesus.*" I respectfully inquire, then, whether you, in so denouncing such a practice, do not virtually denounce the hope of the apostle and of the Church?

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We pray that God may shortly accomplish the number of the election; or, in other words, that He would hasten the time when the fulness of the Gentiles and the elect remnant of the Jews shall come into the Church through the saving reception of the gospel, thus, moreover, hastening His reign to glory. Whilst, however, I make this protest in defence of what I hold o be precious truth, and against such erroneous impressions as tend to undermine the faith, as, moreover, it was formerly held by and preached to us by your predecessor, our late respected clergyman, I beg at the same time to say that while I respect your conscientious plea, "that to desire the day of the Lord would be virtually to pray for the destruction of the wicked, whereas as Christians we should desire God's extended long-suffering towards them," I think the objection beside the question. For when our Lord comes again to reign, his long-suffering will, as I have implied, have ceased as regards "the number of His *elect*," though He will still have "sheep of another flock." And if so, what you urge would be, I fear, to neglect a plain duty and privilege for a mere philanthropic idea—a sentiment. I affectionately ask you, then, seriously to weigh whether such reasonings are not the mere suggestions of the heart, and, as such, not worthy of consideration? We must not thus, I think, "reply against God." If we are to refrain from prayer lest God in His providence grant our request to the detriment of another, I apprehend little could be elicited. Even our "daily bread" may be found us at the cost of the wicked, whose "wealth" is said to be "laid up for the just." And are we not to pray for it? Again, in seeking God's kidgdom of *grace* to be set up in our *hearts*, our requests may only be granted at the cost of the human idol we the least like to sacrifice. We know not either what great mercy God may in His love yet show in the midst of coming judgment, particularly as to sparing of a *terrestrial* people whom He will with His glorified Church reign over: but I gather from the Scriptures that it will be great as regards the nation of Israel and the mass of the heathen. This we know, that God will do all things well, and none will be able to impeach His justice. We have, as Christians, to do with *precepts*. First, to seek to lead men to Christ, and so, being saved by His blood, and covered with the robe of *His* righteousness, to "the patient waiting for Him," that thus they "come behind in no gift," &c., rejoicing in the hope of "*rest*" with the apostle, "*when the Lord shall be revealed from heaven with His mighty angels taking vengeance*," &c.

I deny that there is any warrant of Scripture for the assumption that God's will "will be done on earth as it is in heaven" ere Christ comes in glory at the resurrection of the just; however, it is our duty as Christians not only to be conformed to His will, and to aim at the salvation of all men in the interim. Hence, when we pray for Christ's coming in glory, we do not necessarily pray that God would destroy, but that "the knowledge of Him should cover the earth as the waters cover the sea"—a fulness of blessing which that even will, *and it only will*, introduce. The wicked *then*, *i.e.*, in the morning of that day, "shall not rise." No; not until the thousand years day of the Lord's reign terminates, and when "He delivers up the kingdom to God, even the Father." Therefore you see that as believers in the *pre-millennial* advent, we do not pray, as you imagine, for the destruction of the wicked. With regard, however, to the unbelieving and impenitent who are alive, (and unspared, as I have above inferred,) it is clear they will sooner or later "be rooted out" by death, though probably not altogether ere "*death*, the last enemy," is destroyed *post*-millennially.

We have, I say, to do with duties, not with God's *decrees*, as regards the wicked; or, as our 17th article expresses it, to follow "*that will* of God which we have expressly revealed to us in His Holy Word."—I am, &c.,

C. J H.

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Poetry.

THE SECOND DEATH.

"Prima mors animam nolentem tollit à corpore; secunda animam nolentem tenet in corpore; ab utraque morte id habetur, ut quod non vult anima de suo corpore patiatur."—AUGUSTINE.

THEY die, and die not; theirs is life in death,
And death in life; a living death for aye;
Done with earth's sunshine, done with heaven's fresh breath,
Shut in with utter darkness, and shut out from day.

They might have lived; for He who loved and died
Came with the words of immortality.
But Him they would not hear, when by their side;
And now His grace has pass'd beyond their reach away.

Now death, the death that dies not has become
Their dismal heritage in realms below;—
O endless deathbed! O eternal tomb!
O never-coming bliss, but ever-coming woe!

O second death! the death of life, and all
That makes life worth the living!—O thou deep,
Deep sadness of the soul's dread funeral,
At which, if angels can, they sure must ever weep.

To them the resurrection comes in vain.
It comes; but to the death of deaths they rise;
The second death, the death of deadly pain,
From which all hope departs, from which all comfort flies.

O Thou, the sinner's hope, ere hope be gone,
Save Thy lost creature from that death of doom.
Oh, pluck the prey from the destroying one,
Oh, raise him, raise him now from sin's sad prison-tomb.

NOTICE.

All readers of this Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and His truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

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